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ANTHROPOLOGICAL REPORT  
ON THE  
IBO-SPEAKING PEOPLES OF NIGERIA.

BY  
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PART III.

PROVERBS, NARRATIVES,  
VOCABULARIES AND GRAMMAR.

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## PROVERBS, ETC.



## PROVERBS.

THESE proverbs were collected rather early in my tour, mainly from my own Staff; as far as possible they have been revised later; but in some cases the proverbs were unknown to my later informants and some obscurities remain, marked with a ?, which are possibly due to erroneous transcription.

Proverbs from Awka are distinguished by A, those from Onitsha by O; where no letter stands, the same proverb is known in both places.

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## PROVERBS.

1. Inu bu ābubq ejí eļi óku (A).

The proverb is the leaf that they use to eat a word.

That is to say a proverb explains the meaning.

2. Atolu qka, qmwale; mwa atolu ūfēke, ofenye aka n'oifia (A).

They advise a wise man and he knows, but a fool waves his hand towards the bush.

Aṭolo qka, omalo; aṭolo obodi, ofeji aká (O).

They advise a clever man, he knows, a fool is advised and snaps his fingers.

## WEALTH AND POVERTY.

3. Nkita si na mwadu bu ndi nwel' ikè na fa amwara nq (O).

The dog says that men are those who have rumps and cannot sit down.

A wealthy man cannot eat much and cannot enjoy his wealth.

4. Ebube ăgò neče ăgò (O).  
 Fear of the leopard is the leopard's defence.  
 An important man is feared.
5. Ife okenye n'ani fo, nwata kulqtó ny'áfona (A).  
 Things that a big man sits down to see, a small boy does not see even if he stands up.
6. Atulú sélé : nkita, nwanneya, naiya tél'nsi abõgi ; na gi qrata nsi aboinya (A).  
 The sheep says : dog my brother, he is (I am) patient to get a share of you ; you are not patient to get a share of him (me).  
 If the younger brother spoils the things of the elder he is forgiven, but if the elder does so he has to pay.
7. Efí obé'l' onye mwol' qboa, ase n' qbul' alo (A).  
 The cow of a small man has twins, they say it is forbidden.  
 A favourite son can do what others are not allowed to do.
8. Onye bainye si : kákwo mili k'qdi n' qbolona, maka qvę nkpelukwu (O).  
 A countryman says, let them take water when it reaches the middle of his leg, because it is coming as far as the knee.  
 When a small man offends an important man.
9. Ebujérém mpumá onye oke, mwa činagaralom (?) oye nkpiłsi (A).  
 I never broke another man's knife, and carried the half to Oye market.  
 If a big man dies and his property is lost, the son will accuse others : the head man of the family will say that he is not guilty.
10. Iliru nabó nębu qgalainya (A).  
 Oliru nabo nębu okenye (O).  
 Eating two sides kills a big man.  
 If one rich man tries to divert money that should go to another big man.
11. Enyi nèto, nítiya anasa (A).  
 Enyi nakba, nítiya anäsa (O).  
 The elephant grows, and his ears grow.  
 A rich man gets richer and richer.

12. Onye nwe ego bu oyi ịbie (O).

Those who have money are friends of each other.

13. Oinyala si na nṣúṣú bu nṣúṣù ; makayá ojisú unq węfo obęle 'ma, qnačqba mbweri (A).

The madman says : burning is burning, that's why I burn the house to find my small knife that I have been looking for a long time.

A man begs his rich brother to help him, but in vain, but if a big man begs his brother for him, he succeeds.

14. Obwenye adakpá okbà n' obwq akele (O).

A poor man does not put his basket in the boat of the big drum.

Poor and rich cannot be friends.

15. Ikwusí ikwusì døba okbà n' afia ; egù atoba obwenye (A).

Ikpeti ikpeti ju afia, egù edékwe obwenye adoiny' obà (O).

The rich man puts down his basket in the market, the poor man fears.

A small man must know his place.

16. Abwesi šiele akbi n' qbul' yarakali, mwa ya ababwo mwade (A).

The ant says to the scorpion : if he (I) were as big as you, he (I) would sting a person to death.

A poor man can say this to a rich man.

17. Azú kali azú, qñwər' azú no (O).

One fish surpasses another fish. It catches a fish and swells.

The rich man oppresses the poor man.

18. Qbwenye ti akú ta ; ási : ofol' nni n'ębe ; mw' qgalainya ti akú ta, asi : hia ; n'qgobugie otadębędo qnaro (O).

Poor man breaks and bites a palm nut ; they say : he has got some food here, a rich man breaks a nut and eats it ; they say : Ah ! He wants it very much, it's years since he had one.

A rich man can do what a poor man can't.

19. Akum nà wà obwò, si: mwa ya èkpèlobwò, amata selu mili (O).  
 The hippopotamus that breaks the canoe says, if he were steersman the paddle would float in the water.  
 A big man can do as he pleases.
20. Obwenye bụ ñiwata (O).  
 The poor man is a child.  
 Big man decide things.
21. Ikpe adam' éze (O).  
 Judgment does not catch a king.  
 The court will not decide against him.
22. Oñom aguñkwò na ñike qbwé ádei ; aguñkwò bul' qkoko, ñtom akbó' (O).  
 Shouting kite and shouting hawk is not the same : the kite carries off a fowl. I shout loud.  
 A big man can't be sold in the market.
23. Otiti ikoliko ti na bëze ; qtie bokpala, otiti mbambafò (O).  
 There is much praise in the king's house. If it resounds in the poor man's place it hits his stomach and makes it flat.  
 A king can do things that a poor man cannot.
24. Ainya adigo oinyala kaya li ngwélé ; n'obu ụnq di okù (O).  
 The madman's eyes looked greedily at the lizard, but there was a (? no) house near.  
 A poor man would like to be rich.
25. Oke mwade ñwuru, õbia ãbwata (A).  
 A rich man dies, mourning comes in.  
 Oke mwadu ñwuru, obwe čiri (O).  
 A rich man dies, the quarter is shut.
26. Akpàkqb' óko rroliya, mìbèku, ñwannega ; mwa nabu qkoko, bùku qwa (O).  
 Heap of fire roasts the tortoise, son of Anega, if it were a fowl there is very much bamboo.  
 Troubles that overwhelm a rich man would overwhelm a poor man.

27. Èlili ọba nami óbà (O).

The rope of a chief brings prosperity.

The son of a rich man hopes to be rich himself.

28. Ñwata akwø n' azú amwara n' ije náfòfò (A).

The child which is carried on the back doesn't know that travelling is a labour.

To a spendthrift son.

29. Ñwa ọgalanya amag' ife ; olièṣø akù ìkè nnaiya gblatalu ; omal' ifè, ọgbat' akù akaiya ; mbwè nnaiya ñwurulu, oli ìke nnaiya, oli ìkeya, obùe diķa nnaiya (A).

The son of a rich man knows nothing, he eats only the property which his father collects, but if he learns sense, he collects property in his hand ; when his father is dead, he eats his father's own property, and he eats his own. He is as his father.

30. Okoko ẹlo n'ogabu oke emeselu obulu ñwunye ; afonqrq ñka (O).

The hen thinks that she will be a cock after being a hen ; that's never been seen.

A big man's child may be a fool.

31. Efi si niya dì mwa ìje ije, niya aderqmwa ẹzu afia (O).

The cow says she is good for walking. She is no good for trading in the market.

A big man's son need not work.

32. Qči ọsq etu fu akù, amwara na ogu n'᷊koka dol' onye gblataleya (A).

He spends quickly such property as he sees. He does not know that the thorn pierces him who collects property.

If the son of a rich man does not work he is poor when his father dies.

33. Ñwèwu si kà ñniye b' òru,\* nya b' òru (O).

The kid says his mother is a slave, but he is not a slave.

The son of a rich man may come down in the world.

\* The ordinary toning is óru.

34. Adù nnù, ejid' éfi (A).

There are four hundred, and can't catch a cow.

Foolish sons can't tread in their father's footsteps.

#### MASTER AND SERVANT.

35. Óru ánaraka di nwg̃niye (A).

Óru ádaka di nwg̃niya (O).

The slave is not more than his master.

The child is less than his father.

36. Ony' ęzili ęzi anaraka onye zilye (A).

Ony' ęzili' ęzi adaka onye ziliye (O).

He who is sent as messenger is not greater than he who sends him.

The servant is not greater than his master.

37. Nuku ębw̃eni čovanta, anu abwanare, sišfa ; onye asi : dęke, kambwa ; ibi' ase : dęke, kambwa (O).

Big hunters go hunting ; animals run past them ; one says : wait till I shoot ; the other says : wait till I shoot.

Two cannot be master.

38. Qgo nakq ani, ani anarakq qgo (A).

Qgo nej' ani, ani adeje qgo (O).

The hoe goes towards the earth, not the earth towards the hoe.

The master, not the servant, decides.

39. Itá nni bù ntì (O).

To chew food is the work of the jaw.

You must recognize superiors.

40. Nsilekq si ndemwq : onye fodolo ụzq, fobá mwq (O).

The bush cat says to the Mwq : who sees the road, sees the Mwq.

If a man spoils a thing and goes to a friend, ignoring his master, and the master calls him to account, this proverb applies.

41. Nkita kbq ęwu, siya : ivęsilęsi nasuag̃i ; m' inęli jindò (O).

The dog calls to the goat and says, cooked food suits you, yet you eat raw yams.

Advice from a wise servant to a foolish one ; please your master.

## PARENTS AND CHILDREN.

42. Qbo ainyi dil' q̄iwe n' adaka ; onye negulūfa (A).  
 Our companions are monkeys and baboons ; who cooks for them ?

Ulu ainyi dil' qz̄o ; anaralačazi olome (A).

Qbo ainyi dil' qz̄o ; adalačazi oluma (O).  
 Our companions are chimpanzees, they don't suck limes.  
 (?) Teach your grandmother to suck eggs.

43. Akukw̄o nnewu talu, ka iweya nat̄ (O).  
 The leaf that big goat has eaten its kids eat.  
 Like father like son.
44. Nwannaya nabw' ufie, nàbwa agidi hwom (A).  
 The child for whom the father dances Ufie dances Agidi.  
 Like father like son.

45. Ezj̄inkpolo nadà eziinkpolo (O).  
 Good seed fall good seed.  
 Good parents produce good children.

46. Obá bu aya (O).  
 Numerous family means trouble (war).

47. Nwanne bu qgo (O).  
 Brothers mean fighting—  
 (a) A brother will revenge a brother.  
 (b) There's quarrelling in a big family.

48. Ainy' qlur' ikè ili owá iru nabq̄.  
 We can't eat the world on two sides.  
 You can't have many children and much money.

49. Akü iwa b' üzq̄, ego ikp' azú (O).  
 Wealth of children comes first, money second.
50. Elibe nni adakwal' uma (O).  
 When they eat food, they don't weep for the knife.  
 A man forgets the trouble of earning the bride price when his children are born.

51. Olili nni adadi k' qololiya (O).

Eating food is not like working for it.

Paying the bride price is not like having children.

52. Qiwę nni, nwę nni ; qsu nni nabaj' uku (O).

Who has food has food. If he pounds it he breaks his waist  
(i.e., back).

Of a man who pawns his children.

53. Akukwa di eto, offli.

When there are three supports (for a pot), it is firm.

A man who has children has power.

54. Agwø si : n' ofu ofu mélufa ; na asi na fabikola, ofu  
mwade araga n' ezi ainyi (A).

The snake says : one by one does it; if they say they live  
together no one crosses the street.

Union is strength.

55. Igwë bu ike (O).

Union is strength.

56. Awø si na onye nyalo qko bul' qgali (A).

The frog says who warms himself becomes strong.

Union is strength (?)

57. Ofu onye anarébi eqayaya n'ago (A).

One person can't make a noise in the farm.

Four hands are better than two.

58. Agamęvu ademwa n'aju.

A thorny leaf is not good for a head pad.

A man will not let people kidnap his children in his  
presence.

59. Imi n' ainya b' oiyi.

Nose and eyes are friends.

Brothers must help each other.

60. Ololjìngodo sélé ndi nwgl' ísí jeb' qgobi (A).

Grasshopper says that those who have heads can go and fight  
with the quarterstaff.

A poor man can't do much.

61. Ofu onye iyęle ọdudu atabueya.

If one man walks alone, a fly bites and kills him.  
A lonely man suffers.

Ofu ife adaraii (A).

One thing does not walk alone.

Ofu onye adaii (O).

One man does not walk alone.

62. Añandri si ife nniye ji aka ęm' ḍgili, k' ḍgili nali qfe (O).

The ant says what his mother takes in her hand to make ogili, ogili eats, as soup.

This may be said by children of parents who have become poor.

63. Qbuluna qro nato añwulu, k' osi ainya qko, mw'qkagwo idjingiga (A).

If the rump takes soot to warm itself, 'twill be bigger than a round basket with a cover.

If a father loses many children and then seven live, he will say this to a stranger to show how many he has had.

64. Mbè sele : onye afogo k' aru ñwoloya si b' uke, ya nene atani ofoloya qko (A).

The tortoise says : he who sees how sick he is and says it is bad luck, should look at the rat who makes fire for him.

A woman whose children die can say this to a childless woman.

#### PARENTAL ADVICE.

65. Qbulu mbwè Ikęngu bu afia, mw' ikudo ajo ifè n'uzo (A).

It is when Ikengu market is big that you meet a bad thing on the road.

If a father wants to prevent his son from going to a place.

66. Ókenye ędęje ije ifęle (O).

An old man does not go a shameful journey.

67. Abum abia ; nkporo ade n' abia, abi edejiw' isi (O).  
 I am a long drum ; if the wedge is not there the drum has no head.  
 That is a father must help his child if the child is to prosper.
68. Isi si qunu : ebukweyi ; olu ka ebuel' qunu, ebukod' isi ezibo (A).  
 The head says to the mouth they are cutting you off ; when they cut off the mouth they cut off the head too.
69. Okba okoko zoqo nwaiya, anarabwiya (A).  
 The foot of a fowl treads on its chicken but never kills it.
- WORK AND IDLENESS.
70. Eka onye nabagare akwu, eka onafiyali qunu (A).  
 Where one chews a palm nut round and round he twists his mouth round and round.  
 A man who knows how to do work must tell those who don't.
71. Oiyim, kaingwaikwoni, n'omaseli ntì, omaseli nyaiwu nyañwu (O).  
 My friend, let me tell you, what's good for the jaw is good for chewing.  
 Friends must help each other.
72. Nwata yekwu' uzor kainya ra (A).  
 The child does not see the road that his eyes choose.  
 If a child attempts work beyond its powers.
73. Ozo gbusulumu anara ejimba (A).  
 Ozo kpopuni ede ji ipa (O).  
 A clever blacksmith doesn't use pincers.  
 A well trained man doesn't want help.
74. Elili edebenye nweiwe n'aka (O).  
 The bush rope doesn't break in the hands of a small monkey.  
 Of a man who knows his work.
75. Ikè isu nni gu onye, onaču ewu (O).  
 If strength to pound food fails a man, he chases goats away.

76. Nwata mwavul' ite, mwa ya mwabul' aju (A).

A child helps itself from the pot, but does not help itself to a head pad.

77. Onye qbo amwa n' glu nágn agu (A).

A lazy man does not know that work comes to an end.  
Urging a man to begin.

78. Uzq ego adiq nso.

The road to wealth is not near.  
*i.e.*, is a long one.

79. Onye ókwala edeče ainya.

A man with a cough does not stand sentry.  
All work is hard for a lazy man.

80. Onye aϳolù naru qgò (A).

One who fears work chooses his hoe.  
A bad workman complains of his tools.

81. Qlu bu ji adadi k' qluleya (O).

Planting yams is not like clearing the farm.

82. Anarq ji ofumbose akbuju akpati.

You cannot fill a box in one day.  
Wealth means hard work.

83. Añwu k'ananalo qlu, eweliyiye, anolù na ndo lie (O).

Sun when they go to work, when they take to eat they are in  
the shade.  
Hard work is not the only pleasure.

84. Edeji nčiči amátò oīya (O).

They don't compare a rodent ulcer with the sickness.  
Of a hard-working man.

85. Itutu kal' itutu, wolu nnéfi akba, sí k' ðwelu baliya  
okempu (A).

There is shouting and shouting ; if he makes a bag by skinning  
a big cow he says they must give him a big horn.  
Of a man who makes a great deal of fuss over his work.

86. Efi sì : nya dèmwa ije, mw' aderomwa ęzu afia (O).

The cow says : he is good for walking but no good for trading in the market.

Of a workman compelled to do work he doesn't know.

87. Ogonog' ęlili akola aro nabø, aiejidek' Igwe', k aiejidek' ani (A).

A long rope collected for two years ; is it to tie heaven or earth ?

Endless labour is useless.

88. Ainya di ji nat' mpuma ńkq (A).

The eyes of the farmer sharpen the matchet.

(a) When the farmer's eye is on them the workers do not idle.

(b) If a farmer sees his farm, he begins to work even if he is disinclined to do so.

89. Okbapalqnto bu ụnq ńkita (A).

The hearth is the house of the dog.

A man's work is his own and he does it.

90. Enwe si na onye nniya nwuru nat' akụ (A).

A monkey says he whose mother dies eats palm nuts.

The worst paid man wants to leave work first.

91. Agwø bwa ogali alo őgulugu (A).

When the snake goes it waits for its middle.

The tired man may leave his work.

92. Aku ágùgo na nti ędęzu íkè (O).

Till the nut is finished the jaw does not rest.

Work first then rest.

93. Dibia g' olu, onyelu akpá àfà (O).

If a doctor goes to work he hangs his divination bag.

The workman must be ready for his work.

#### APPEARANCES.

94. Onye yi akbokbokwu malo e'b qnafwiya ; ofu na (?) mwadu si n' akbokbokwu amaka (O).

The man who wears the boot knows where it pinches ; another man says the boot is very fine.

A man who has trouble in his own house can say this to a stranger.

95. Nkita gbęlegbęle nękboli akw' qkoko (O).  
The dog that walks slowly takes hens' eggs and eats them.

## CONSOLATION.

96. Nwoke anaręb ákwá maka naya u'ife nafęme (A).  
A man does not weep because he and something have a quarrel.
97. Qkoko gwal' udęne siya: di ndidi; nya bu qkoko;  
četakwono n'ya namwq, ngi b' udęne abia nato guge  
guge (O).  
The fowl says to the vulture : be patient ; she is a fowl, only  
remember that she hatches chickens. You vulture come  
hopping, hopping.  
To console for the loss of a child.

## IMPRUDENCE.

98. Udęne si: obụ nyá kwasiya milinke mwalia tata, eči  
onye geniye qko na gę ji nyake aroya (O).  
The vulture says : if he cries rain to-day, to-morrow who will  
give fire that he takes to warm his body.  
Lack of foresight.
99. N̄gwaii k' qkoko inyem sije; inyem qzq węgogoam (O).  
If I tell you that the fowl you gave me ran away you must  
give me another to please me.
100. Igu anačq n' ętiti ísi aiwutiya n' abuba n̄ti (O).  
The louse that they look for in the middle of the head they  
catch in front of the ear.  
Finding a lost object at home after searching all the town for  
it.

101. Ébwé Ezalo pal' qkoko Ezalo na n' akbo Ezalo (A).  
The hawk of Isalo catches a fowl of Isalo and goes to the  
cotton tree of Isalo.

102. Anaimačq iuwuru ękulu ike iuwurugwolo, aiwuru (A).  
One who wants to die goes to one who is dead and dies.  
To a friend who begs of a poor man in misfortune.

103. Anarano ḡka wāba futa n' ḡke daba (A).

If he doesn't know that the market is "laid flat" (that is, open)  
he can go to market and lie down flat.

To people who don't know what given work entails.

104. Anáranó asa ɿile asa wé n' ak̄ba (A).

One who does not hear seven takes seven to put in a bag.

A person who states what he is going to do without  
knowing what's going to happen.

105. Onye anq̄o ḡka anémieye uzq̄, anàkwa ak̄kbę (A).

The man who was not there, when they put the door, takes his  
left hand to push.

Of a man who decides a palaver without knowing the  
facts.

106. Ony' Íbò s̄l n' qbulu n' agwāliya neğu egedę, mwa ya at'  
uk̄u n' ek̄e (O).

An Ibo says if they said the dance was Agidi he would order  
a waist from the market.

Of a man that is unprepared for his work. Agidi is a dance  
that involves a good deal of stooping.

#### PRUDENCE.

107. Iḡetukulu nwainyime n' uk̄u, n' aju: kęd' ife qgamu  
(A).

You stoop to look at a pregnant woman's waist and ask what  
she will bear.

Wait and see.

108. Ata onubu qn̄u ve inu (A).

If a man eats bitter leaf his mouth is bitter.

109. Adańaba qká,\* alača oluma (O).

They don't roast corn and suck limes.

110. Akbokata onye qkokabwa, onye anakbolo amálu (A).

Speak of a certain person too much and the one they speak of  
knows it.

\* The ordinary tone is qka.

111. Ewu na n' obwø anat' igu (O).  
 A goat in a boat does not eat palm leaf.  
 A sick person must diet himself.
112. Jili ḥififie jid' egu oji, mwak' učiči abwa (A).  
 Ebul' uzq ču ewu oji n' onq, mak' učiči abwa n' amafuziya (O).  
 Make haste and drive the black goat in, because the night is coming and one will not see it.
113. Ife mè ite, omè mili (A).  
 Ife mè itè, n' ya mè mili (O).  
 What happens to the pot happens to the water.  
 If a man kills a thief he kills himself too.
114. Ozù' nánqdò ęnègwíni, qtqbolo ; mwa mwadu amanqdo ęnègwíni ; qbwanaba (O).  
 The body stays while they are digging the grave and lies still ; but a man does not stay while they are digging the grave, he runs away.  
 Of a person who is ill treated.
115. Åbal' qji, qji akulu, mw' abalu mwade, qbwalu (A).  
 If they quarrel with the kola tree the kola tree stands still ; if they quarrel with a man he runs.
116. Eka onye ñwelu ainya, eka osi af' uzq (A).  
 Where a man has eyes, he passes to look at the road.  
 A man goes to see if anything happens in his wife's part of the house or where his son lives.
117. Onye čiyè siya : ḥjina okwà' lifq, qkb qta qko, otiwqneluye (A).  
 When a man's či tells him : don't take okwa to eat ; if he buys a pot it breaks it for him.
118. Qt' ákụ ; eñwege mbanaka, ñke qkbo n' qnụ afujuo ainya (A).  
 He chews nuts ; if he has none left in his hand the one in his mouth suffers much.  
 Be careful with a unique thing.

119. Qkùnši si naiya malu na fagaku nši, mwa ya èkolo akbanši bia (A).

If a witch doctor says he knows they are going to poison, he hangs his bag of medicine and comes.

120. Ase n' akba akba, ala n' ute; mw' ákè gakba, ala n' ana (A).

They say if they arrange they sleep on a mat, if they don't arrange they sleep on the ground.

121. Onye ajuju adèfu ụzø (O).

One who asks can't miss the way.

122. Ila ola, iče úče.

When you sleep you take thought.

#### OBEDIENCE.

123. Nwa na ka či nti qbqrønwa (O).

The child that shuts its ears is not a child.

124. Onye afia atol' ato uyølo na nti čiliye (A).

A man whom they send to market is advised till his ears are deaf.

125. Udene adaju okómwø (O).

A vulture does not refuse to be sent by the Mwø (presumably to eat corpses).

#### ADVICE (see also No. 2).

126. Akpà arato egède n' qnù (O).

Dumb man does not hold a drum in his mouth.

A man who has good advice will give it.

127. Ábozo bwankiti natø ajobnù (O).

If a cricket is silent, it's making a big hole.

Of an evil doer who makes no reply to the advice of his family.

128. Olù onye zil' oñwiya, onárakwa mware (A).

Ozi onye zili oñwiye, ádakwiya mwalo (O).

If a man sends himself on a message, he doesn't complain of not knowing.

A man who refuses advice says this.

129. Obuekezie, Ilo n̄wa, ękukwa n' ěkb̄ azú n̄narevuzo (A).  
 Obuekezie, son of Ilo says : that last is not first.  
 If people refuse advice.

130. Apal' ozu n̄wa onye qzq, qd̄fka apa uku nk̄ò (A).  
 If they take the corpse of another man's child, it's like carrying  
 a bundle of wood.  
 To a man who questions the need of precautions.

131. Ofionoli si nya kw̄e na unono v̄vigalo, n' akw̄ diya n  
 ik̄è ; asi nya lil' amwosu (O).  
 Ofionoli says : that the bird that is flying across has eggs  
 inside it ; they say he has eaten witch medicine.  
 (a) Of unasked advice of a friend against whom there is a  
 plot.  
 (b) Son refusing the advice of his father.

## SLANDER.

132. Ona : a anarebu ębwé (A).  
 Shouting " Ah ! " does not kill a hawk.  
 Bad names don't kill.  
 133. Ebubo k' oiny' ụma (O).  
 Obo ka oinya mma (A).  
 Slander is worse than the wound of a knife.

134. Mbòbwá (ikbe) ka nsi ęle (A).  
 Ntano ka nsi ęle (O).  
 Backbiting is worse than poison.

135. Ekwonoba n' Qka sélé siduinye onye nanqo, ka ikbe  
 bęboeya (A).  
 Ekwono, son of Oba of Oka says : if they give him one who is  
 not there he can beat him in argument.

136. Nwannono akwa n̄enu oji ; čifo, nwodafi nwuru (O).  
 A small bird cries on the top of a tree ; the son of a big man  
 dies at dawn.

## “ WISE MEN.”

137. Ejeki si n̄elo qgu ego nábo nlo nabó ego qdo nanq (A).  
 Ejeki says : if they count six cowries in twenty places twice it  
 is six cowries in forty places.

138. Okoye, Adenwuli, si na ife ji nniye n' af' Ibo bu na Ibo ękwęrq ife uniye ku, mwa nniye ękwęrq if' Ibo ku (O).

Okoye, son of Adenwuli, says : that what keeps his mother in the Ibo market is that the Ibo don't agree to what his mother says, and his mother doesn't agree to what the Ibo say.

#### GRATITUDE.

139. Qkoko anarečęzo onye ruloya qdo n' odumili (A).

Qkoko adazq onye kwoli qdo n' odumili (O).

The fowl does not forget the one who pulled out its tail in the wet season.

140. Adakada sele ugu : inebodym ite, ębu ka inęzim ęzi (A).

The dung beetle says to the hill : are you helping me to lift the pot or throwing me down ?

Adakada kpolo ugu, siya : qb' ibu kenakwum k' qbu ainyękbęli (O).

The dung beetle calls to the hill, saying : do you help me with my load or take it away from me ?

To a faithless friend.

141. Nwata toa nnaiya nęnu, qgqdę aiyqk'b oya ainya (A).

A child lifts the father up, and his cloth spoils his (the boy's) eyes.

142. Alačaba mwainya, ečeż' onye bul' akü (A).

They lick up the palm oil, but forget the man who cut the nut.

If a stranger trains a boy, then the boy forgets him when he grows up.

143. Ony' ęfio, sele nnaiya nay' ębuluya ụzq mutaiwa ; nnaiya węsiya : nwam, onye mutadęnęgi ? (A).

A fool says to his father : he had a child before him ; the father says to him : my son, who is your father ?

Of an ungrateful son who won't help his father.

144. Ony' ęfio ámwa na nwanniye bu ębia (A).

A fool does not know that his brother is a stranger.

Of a friend who entertains another who is badly treated.

145. Nwaingwęle áma nniye (O).

A little lizard does not know its mother.

## EXAGGERATION.

146. Ÿí ẹlúo agó bu nnè; mwa na okwére ñgupu bù asi (A).  
That a yam grows big is true, but that it can't be dug out is a lie.
147. Ababum enyi bù ẹzioku; mwa n' obutalia n' ụzø nkwasí (O).  
That I have killed an elephant is true, but that I carried it on to the road is a lie.
148. Onye si : na mili ẹzoká kwulu éziokù; mwa na obolu ozu n' ani bökwasi (O).  
He who says that too much rain falls tells the truth, but that rain dug up a dead body is a lie.

## GETTING ONE'S DESERTS.

149. Agulu mélé akbànà qkoko, sie n' imi, si : ka xúne xúne di ẹle, xúnè xúnè gadisidaga (A).  
A bush cat takes fowl dropping and says: if a worthless thing is like that, what will a good thing be.  
Nsiléko mèl' akpana' qkoko siye n' imi, de n' ile, si : ínelíne diq, ínelíne okèzi ya gadi (O).
150. Onye qkba nípilisi nègu nag' qgo; ase : ẹkwulu ifè onabwègu (A).  
A half footed man dances and fights and they say : see how he dances.  
Unrecognized merit.
151. Efi si niyal' ógo ogò ifeva gačudide òtòt' etq, n' qbù niya bu anùnq (O).  
The cow says she has reached an age when they can run after her for three mornings because she is a domestic animal.  
A prophet has no honour.
152. Okwala abatobi, qfio nfifio, oču ola (A).  
A neighbour's cough if it does not attack one, keeps away sleep.  
Of trouble for the benefit of another.
153. Qtegákà azú nya bal' ańwu, k' ogab' oji, mw' obwanorø (O).  
For the long time that their backs have been hot in the sun, they should be black, but are not.  
Of unrecognized merit in servants.

154. Dintá ajakutege, qjakulu ębwefa, naba (A).

If a hunter meets nothing he takes his gun and goes home.  
Fruitless trouble.

155. Efi si naiya mòmwá sobe diñwéniya ; qbolo nya dà n' ana, aiyamavubiye, amavube (A).

The cow says : that she follows her master on purpose ; if he falls down they won't pick him up or carry him.  
Unappreciated work.

156. Okute neti' akú nagoiya qno, mw' qno na tata adagoiya (O).

The stone that breaks the palm nuts counts them with his mouth, but the mouth that chews them does not count them.

#### FALSE EXCUSES.

157. Onyala bujile umwaya, ose na umwaya bu ęboa (A).

A madman breaks his knife and says that now he has got two.  
If a man spoils anything, his explanations are usually false.

158. Egù qgboma nătolo efi, učiči ękwoliya n' azu (O).

The cow fears the witch, but at night he rides on her back.

#### DELAYS.

159. Ije di mbu ádèli qgo (O).

Going in a hurry does not eat (*i.e.*, prevent) fighting.  
If you stop a person in a hurry.

160. Asi k' ęwel' učiči oku onye qčo maka či ofo (O).

People say take the night for a murderer palaver, because day comes.

Hang him at once.

161. Abwesi sieli ñwunniye : nyesi ite qsiso, mwaka na či ęmekwé jiri, ńbefa ębuqčo (A).

The black ant said to his wife, cook quickly for fear night comes, when our people commit murder.

#### CARRYING OUT ONE'S PLANS.

162. Qkba nkó anarakba abwala, qkba abwala, ísí abaiya oifia (A).

A man who collects wood does not gather abwala, *i.e.*, hairy seed. If he collects abwala his head goes inside the bush.  
He hides himself.

163. Onye Mwolo sele n' ęka máke čimbo, ek' anabul' uma (A).

A Mwolo man says that the calabash is sucked where the knife cuts.

This refers to the native method of bleeding, and is used of a person who gets what he wants without trouble.

164. Abu mbudo, ukwę adadi qlụ զukwe (O).

I sing a song, the chorus is not difficult.

165. Akbata nko ejí eši udene ; ewelisie akbānakuku.

Wood is collected to cook a vulture, they take it to cook a green pigeon. .

166. Oši ngó anaralaca nku akiya (A).

He may try but he can't lick his elbow.

167. Ania nwite, obu oinya qko.

Neglect a small pot and it puts the fire out.

(a) a stitch in time saves nine.

(b) a man can sometimes do more than people expect of him.

168. Adélé mbwada nakpa n' oifia.

They don't sell the duiker walking in the bush.

A bird in the hand is worth two in the bush.

169. Atolo si, na fad' ebq mulu nwá ; qsɔ̄ ganagànà bul' ofu (A).

The sheep says they two get the child ; but the shaking sickness is what takes it.

A bird in the hand is worth two in the bush.

170. Ezì nq n' iduma, m' qpołaro ; qnaba, si nya pota, ji aguliya (O).

A pig in a trap can't get out, but it says that when it comes out its yams will be finished.

If a man in trouble talks of his plans.

"DO IN ROME AS ROME DOES."

171. Nko di bém̄bà neggle m̄bà ite (A).

Wood in the town cooks the pot in the town.

172. Ony' qfo aratota qkoko n' ono (O).  
A new man does not pick up a fowl in the house.
173. Ony' qfo anarékwe egú (A).  
Ony' qfo edékwe abò (O)  
A new man does not sing a song.

## EXAMPLE AND REPUTATION.

174. Onye sobe ori, ozúbè ori (O).  
Who follows a thief learns to steal.
175. Onye zul' qgboma n' òtu efi, qčo ga gi (O).  
Who meets a witch where the cows meet, what are they looking for there?  
If a thief says he has seen thieves at night.
176. Ènwe fu ka ibeya namwa, qmwaba.  
A monkey sees its fellow jump and jumps too.
177. Ewu n' qbwiya nāye atigu (O).  
The goat and its companions eat palm leaves.
178. Ofu nkpolaka lota mwanu ozu qra nine (A).  
One finger dipped in oil reaches everyone.
179. Gi bu nwannono, ifebenę, gevü akb bal' eso (A).  
You, bird, fly and perch. You will fly and perch on the bird lime.  
To a boy who begins to steal.
180. Oke nabwa mbalogwe, amwara n' akbo obiye di n' ani (A).  
A rat runs on the frame of a house and does not know that its chest is on the ground.  
That is, that it may fall. A thief goes to steal a goat and is not caught, but people know what he is.

## CONTENTMENT.

181. Ozu adañwuru, nečelo ulę (O).  
A corpse doesn't die and remember rotting.  
A man who has had many palavers and says I don't care.

182. Udene sèle ñwunneya nime; qđjmwa; obulu mw' oñwuru, vëlie ñwa; mw' qbulu n' omw' qđere, vëkulu (A).

A vulture tells his wife that she will have a child, all right : If she has a dead child they eat it but if it's alive they carry it.

183. Ngwélé si nènu dà n' ani, to ainya mwadu, Ɂfɔrɔ, osi : k' ya ja oñwiya mwa mad' ajaziya (O).

A lizard falls down from above, looks for a man and sees none ; he says he will praise himself if no one else praises him.

184. Elibe ofibo, ečqz' obul' akù (O).

When they eat palm oil they forget who cut the palm nut.

#### IGNORANCE.

185. Mwale nèv' uzo na onarékbe azu (A).

Mwazedim nèbu uzo nqd' ikbazu (O).

Regret is in front and not behind.

I don't know is the beginning and not the end.

186. Obodi j' ísí eti mwq, mw' amarq (O).

Ignoramus knocked his head against the Mwq and did not know.

187. Obodi amwara naiya na mwq neli eli n' qko (A).

Ignoramus didn't know that he and Mwq ate from one pot.

If a man puts on a mask to flog his people, and they complain to him on his return not knowing that he was the master.

#### PROMISES AND GIFTS.

188. Emesie ka nzeči, nákò nti qkò (A).

Emesia ka ñgwaii nákò nti qkò (O).

When I finish let me tell you, that scratches the ear.

Of an unfulfilled promise.

189. Okòkbolo k' agwalu k' Ɂkenya ñwunye ; osi k' qbulu ta, bul' eči (O).

A bachelor whom they tell that they are giving him a wife says let it be to-day or to-morrow.

For a delayed gift.

190. Ony' isi k' ębunyelu nni, qledainyaka, tiny' aka n' ofe, tię nkpu, si: nni lulu, nabw' ony' isi, djnka ndi ful' uzq qlibu' oñweva na nni (O).

A blind man to whom they give food takes his hand and rubs it and puts his hand in the soup and shouts and says : food comes to the blind man. Those who see the road have killed themselves with eating food.

Non-appreciation of a gift.

191. Obosi apu oruku, mw' orñku ato Obosi n' ainya (O).

Obosi can't get a shilling, but a shilling isn't much in his eyes (when he gets it).

To a beggar who complains of a gift.

192. Elebèlu ñwa qkoko, k' ătoba ainya utoya (A).

Chickens are not sold for people to watch their growth (when they have sold them).

You don't expect presents to be returned.

193. Ènwe si qdiyanammwa nya bulu qmugwø\* jébe okb alili (A).

A monkey says it is well that I go out as soon as I have borne a child to collect food.

Of a man who is working on his farm before the usual time to one who asks why he is working.

#### RUNNING RISKS.

194. Ejiri ife anabwa na nti abwa n' ainya ; abwaiya n' ainya, ainy' akbqro.

They never take what they scratch the ear with to scrape the eye, if they scrape the eyes the eyes are spoilt.

Don't play with a dangerous thing.

195. Anaratunye akíbi n' ụkwù (A).

They don't show the size of elephantiasis by the legs.

When a child is playing with a dangerous thing.

#### EXTRAVAGANCE.

196. Nwata ñwe oru jì ; osí nà nya n' oru obqsi gali (O).

A small boy has twenty yams and says he will eat for twenty days.

A boy who has had no trouble proposes to spend his money on title.

\* Qmugwø probably means discharge, lochia.

197. Ejjir' iwe q̄i qlu ji, qwēlēliya (A).

They are not angry at planting yams and eating them.

#### PRETENCE OF RICHES.

198. Nwofi si t̄jiji : inębę nanni ; munai iñwelu (O).

A yaws child says to the fly : you sit on my food ; are we sharing it.

Of a poor man who pretends to be rich.

199. Onye obiam liju afq, qsi nya asaka nnaiya (A).

A poor man fills his belly and says he is as rich as his father.

A poor man who pretends to be rich.

200. Onye n̄eluroq k' éze adási buenye k' ebul' éze (O).

One who is not as great as a king does not say kill him as they kill a king.

Those who want to imitate rich people.

#### MURDER WILL OUT.

201. Onye ekbołu nkpmwq, očil' uče n' aka (O).

One who has committed a crime has always care in his hand.

If a man has committed a murder his action is said to be Nkpmwo ; he is always anxious.

202. Anam abwal' oku, ji učiči weni nniye tečiye, mak' oku qnuliye čifo ndi n̄we n̄wa ju ase n̄wafa (O).

I run from palaver and choose the night to bury my mother and rub her grave, because palaver troubles him (me) ; at dawn those who have a child ask for their child.

A man who runs from palaver will be caught.

203. Ani tu q̄embala, aput' qnu (O).

The earth uncovers a sherd and it comes out.

Lying will be discovered.

204. Qosq n̄esu qwu, mw' aji ękw̄rama (A).

The goat sweats but the hair covers it.

Murder will be discovered.

#### STRENGTH.

205. Akpili adag' qkpa (O).

A cock's throat is not exhausted.

206. Ojèbe tata, okwudo onye nya (A).

He goes to-day and catches a man of yesterday.

207. Onye abwara inbwá, bu ndò, qnoba qgo, bu qñwu ? (A).

He who does not go to wrestle which is life, would he go to fight which is death ?

A man who can't do small things can't do big things.

### MISFORTUNE.

208. Onye iviè nàdáko ndákò ndákò, butul' akù, qdà kulu na mpoto ẹde (A).

An unlucky man falls and falls and falls ; when he cuts a palm nut he falls and lands on a koko yam leaf.

209. Ebunu si : na mbwè ffè ji mèbeye bu mbwè ya tqlofa afia izizi ; fazotaleya elwagada mpu ; ya tqfa ọzó nkeboa, azutalofaya amuibi (A).

The ram says : his first misfortune was when he told them to go to the market and they brought him a crooked horn ; he sent them a second time and they brought him elephantiasis.

210. Óru afulu ka eji akakbolo qgo eni ibeya ; qsi n' obqsi nkeya qbul' ujqm (A).

A slave sees them take an old hoe to bury one of his fellows ; he says that on his day they will take a new one.

People who laugh at misfortune.

211. Èze no n' ibeya nwuru, qkbø n' ubu.

If a chief hears that his fellow is dead he shrugs his shoulders.

212. Onye si n' unkumma ol' oku, asér' asi ; onye si n' obwa nkiti asér' asi.

He who says that a stone talks is not a liar ; he who says it does not talk is also not a liar.

When an accident is prevented.

### QUARRELS.

213. Ólubulu neli oñwiya (O).

Olobulu (? lizard) eats himself.

Warning one friend against another.

214. Et̄fur̄om otañwata sqoliye čqba (A).

I never lost a boy's bow and followed him to find it.

If a boy accuses a man of stealing his property.

215. Nwofi si n' ikbe amarq nniye, m' qmarq nniya ; na nniya akqgu nni k' oge ju afq, nniye jibepu nkbilikbi ji, sikoli eči, mak' ago bia (O).

A boy with yaws says it is not the fault of his mother nor his father ; his father gives him food enough to fill his belly and his mother cuts half a yam to keep for his food to-morrow because hunger comes.

If two brothers have a quarrel, the arbitrators can say this, meaning ; don't go into details.

216. Anę ji qnū ofu onye èkè óku.

Adana qnū ofu onye ara ol̄.

Don't hear one man's mouth to settle the palaver.

Hear both sides.

217. Nkjta na ñwanniye lqvolq ; qdika qz' aderqfa n' qno (A).

If a dog and his brother play, it is as though there were no teeth in their mouths.

If relatives have a quarrel.

218. Dibia bwafie, osi owęleq ná (A).

If a doctor is mistaken he leaves by the back of the house.

If friends have a quarrel the innocent one can say this.

219. Onye oku eniw' oiyi (O).

Quarrelsome has no friend.

220. Ngwele si ñwanniye ka fawęle isibalia, na ife qnu kwulu qnajøka (A).

The house lizard says to his brother let us talk by head shaking because what the mouth says is always bad.

Let us give up quarrelling.

221. Qkba but' nši qčq obilulo (A).

The feet that carry dung find grass.

If two people quarrel and one asks for the other for help in trouble.

222. Anaremerege azú, di na ñwunye abulu ñwanne (A).  
 It does not take long, husband and wife are brother and sister.  
 Husband and wife soon settle a quarrel.
223. Diai, ainyi gakwø aka geli ẹñiwe, agel' isi ẹñiwe biakwøno aka (O).  
 Friends, shall we wash our hands before eating monkey, or shall we eat monkey's head and just wash our hands ?  
 Is the settlement of the quarrel to be final ?
224. Íkè gu oke EFI, ogorømpu ye ainya (A).  
 If an old bullock is tired it bends its horn and closes its eyes.

## WRONGDOING.

225. Echetelé nči alo, ọta (A).  
 If they remind the bush rat of biting, it bites.
226. Ite ware, ite di n' ẹké (A).  
 A pot breaks and there is a pot in the market.  
 A prisoner must be punished but the damage can be repaired.
227. Agedolum ana, uyolo ísí akú n' ãka ; onye mèbie ani, ñkpolakú adàbweya (A).  
 He keeps the law and catches a head of palm nuts in his hand ; if a man breaks the law one nut falls and kills him.
228. Emesia ṫà' qnú kulu nđo ẹku qmwa (A).  
 After a man has spoken ill he speaks well.  
 A wrongdoer begs for mercy at last.
229. Agadínwaiyi dà ndada nabø, agða ife ðbu n' ọkba qnú.  
 If an old woman falls twice, they count what she has in her basket.
230. Oinya ná, apoya adanà (O).  
 The wound disappears but its scar does not.  
 Punishment does not undo a murder.
231. Qboro ẹkpø ñwa j'ite wa, k' ejí ajuya (O).  
 It is not when a child breaks a pot that they ask questions.  
 Of a first offence.

232. Akukwọ ogede naiwoli n' ọtòtó, qmago k' aiasi sidi (O).  
The banana leaf is glad in the morning, but does not know what the evening will be like.
233. Etiwa ite, bakuta iyi azu (O).  
The pot is broken and one turns one's back to the waterside.
234. Onye efio bu anụ, obu ofeke yali (A).  
A fool kills an animal ; he is a fool who wonders.

## SNEEZING.

235. Nkpom qnụ k' anakp̄ arq̄ eđebu arq̄ (O).  
Calling me bad names, as they call the year, doesn't kill the year.
236. Qnabo akà anagañ uzø, abo ikpel'oifia (O).  
If they give a date for clearing the road they only brush the side of the bush.
237. Azo aká ademwa nkwokwøba (O).  
The back of the hand is not good for the inside of the fist.  
Calling for an ill purpose can't affect me.  
[A sneeze is supposed to be an answer.]
238. Ozi anarøbu okø (A).  
Ozi adøbu okø (O).  
A message does not kill the messenger.
239. Ekulékü anarøbu díibia (A).  
Calling does not kill the doctor.
240. Ogugu yeqe, mbwølqgu eṣelue ísíye (A).  
Onunu jie ibo, nkpølqgugu eṣel' ísíye (O).  
A hole falls in, the roots move their heads out of the way.
241. Ainya adafu nti (O).  
The eyes don't see the ears.
242. Akà nagebu n̄gu ; ísí anawa ainyike (O).  
They fix a day to cut n̄gu ; the axe's head aches.

243. Uzéle bu éze (O).

Sneezing is king.

Everyone salutes the sneezer and he salutes everyone.

244. Uyéle bu éze (O).

Yawning is king.

Everyone salutes him and he salutes everyone.

### PATIENCE.

245. Itéñkba' bid' aka n' obu, n' akú gaiča (A).

The oil pot puts its hand on its heart, and the palm nut gets ripe.

246. Onye n' adér' uču adalotă ji (O).

A man who is not persevering does not eat yams.

A man who is well off is not a thief.

247. Nwaiyó bu ije (A).

Slow is the journey.

Slow and sure.

248. Onye avale qgalainya, qtag' ose, qta oji (A).

One who is near a rich man, if he doesn't chew pepper will chew kola.

249. Onye nača qba azú, adabu obwenye (O).

He who washes the king's back can't be poor.

A master will treat a servant well if he is patient.

250. Afiamala se ñwiya : dikwa ndidi ; n' ifé n' aro qko k' ajul' oyi (A).

The louse says to its child : be patient, what is hot gets cold.

### MARRIAGE.

251. Ite ware, ite di n' Eke (A).

If a pot is broken there is a pot in the Eke market.

A man says this to a quarrelsome wife.

There are as good fish in the sea as ever came out of it.

252. Onye Abwene si: n̄wainye t̄ekwesi ofe, obwonariya, ono avuliyambēku (A).

A man of Abweni says: if a woman cooks soup and it boils before she is ready she can take her mouth and blow it.

What a husband says to a quarrelsome wife.

253. N̄wa qmugw̄o sili na mbwè čiye ji m̄ebiya ifè, bu mbwè ejikute mili izizi aganaiya nyenye n' isí gafue n' ana (A).

A small baby said when its Či did him wrong was when they brought water first to give him, and pass round his head and pour on the ground.

That is if a man's wife and children die.

254. Ak áfu isí, m' iya laruna ola (A).

Ak' af' isí, m' olaru (O).

If the hand does not see the head it can't sleep.

A wife waits on her husband's pleasure.

255. Uma qku adçme qbele, ji (O).

A cooking knife has no pity on the yam.

A woman tries to get all she can from a man.

256. Fa ji qkà lat' qkoko (O).

They take corn to catch a fowl.

They pay money for a wife.

257. If' qsiso bu qgù.

Love of a person is medicine.

A man has one favourite wife and beats the others.

258. Ebēle akpokp̄o edeme qinwene (O).

Pity for the skin does not touch the heart of the leather worker.

A bad wife is not sorry for her husband.

259. Qsq nabor' qsq, okboro bwakqkud' aka n' ala (O).

Running is not running, if a woman runs with her hands holding her breasts.

If a man marries with borrowed money.

260. Kulu mili izizi, kute alogolo (A).

Ekue na mili izizi, ekut' alolo (O).

If you take the first water you take dirt.

To encourage a man to marry again if his first wife dies or is a bad one.

261. Okporo bu ụnq (A).

Woman is the house.

You can't have a real home without a woman.

262. Anaresi čuo ite węle lębe n' afia (A).

Fadamaču ite, ęweliya gele n' afia (O).

You don't use a pot and take it to sell in the market.

To a wife who wants to leave her husband.

263. Ifitewu anaréli nkpolga (A).

A she-goat does not eat when she is dragged away.

Of a woman who leaves her first husband and is worse off than before.

264. Akba qfó an' ainya n' obi.

A new bag is seen on the chest.

A new wife can do as she pleases.

265. Enyi bu uku niko, ęka onye idolo, onye qtoraiya (A).

A friend is a lump of firewood ; when he is heavy one throws him down.

When a husband turns out a bad wife.

266. Ojelu be qgalainya, qtage ose, qta qji (A).

If one goes to the house of a rich man if one does not chew pepper one chews kola.

267. Oje b' okenyé, egwu imi, qgwe qno (O).

If one goes to a big man, if one does not shake one's nose one moves one's mouth.

One gets either snuff or kola, said of a woman who gets a bad but rich husband.

268. Ani nwoke adero, nwainye neli nru (A).

" " " " " neli nru anu (O).

In the land of no man woman eats the gift of honour.

Of a woman who neglects her husband.

269. Dibia liju' afq, qpala akbaya dobuge azu (A).

The doctor fills his belly and carries his bag behind him.

Dibia liju' afq, agota nkpologu (O).

The doctor fills his belly and pulls out splinters.

Of a woman with an old husband who wants to leave him and go to a man with money.

270. Nwa ajuju anarefu ezi.

A child asks and does not miss the road.

Make enquiries about a woman that you want to marry.

271. Anaret' uče k' afufu si qbu, iwéle liju afq.

Don't think that trouble comes and kills, and you get food to fill your belly.

272. Edetu uke eliju afq (O).

You must not think of ill fortune when you want to fill your belly.

For a widow who won't be married.

273. Akbata nko ; oinwug' qko ; apagareya n' oifia, ek' akbataleya (A).

They collect firewood and it does not light ; they take it back to the bush where they collected it.

Of a bad wife.

274. Nwoke coba oku, qnoba nwainye ; mwa oku govaya ago, qnoba eboa (A).

If a man wants palaver he marries a wife ; if palaver is hungry for him he marries two.

#### PROMISING INFORMATION.

275. Nwannem, agwagomi, kaingwaii abor' ofu (A).

My brother, I have told you and let me tell you are not the same thing.

276. Oiyim, kaingwaii n' qos diče, ganagànà dfče (O).

My friend, I tell you running and shaking yourself are different.

277. Ife di bę nwa na nwamwe (O).

What is in the house of the child belongs to the child.

#### INNOCENCE.

278. Onye nemerq ife iyi adafo akbala egwu (O).

Who has not sworn does not fear thunder.

279. Onye nelir' ejuna, onarekpofu nkilikoya (A).

Onye nelir' ejuna adainya igogolie (O).

He who has not eaten snail does not carry its shell.

280. Enyi mè ife, ụma ębu enyi; mw' enyi ęmęg' ife, n̄dò abulu ńkeya.

An elephant does something and a knife kills him ; an elephant does nothing ; his life is his own.

### CHIEFTAINSHIP.

281. Obu anarabwa aka (A).

The obu (men's house) has not empty hands.

There is a chief to every town.

282. Abum ísí aka ; ísí aka áde n' aka, aka abwa ivilívi (O).

I am the thumb ; if there is no thumb, the hand turns round.

If there is no chief the country suffers.

283. Obęlani, mbęku čil' qzq (O).

In a small country the tortoise makes qzq title.

### FRIENDSHIP.

284. Oiyi bu oiyi ńwobala na nkita (O).

Friends are friends, like cat and dog.

285. Aiyaram ękwélé na muku ńwa n' okba, węzaba ęnwere ńwa (A).

I don't agree to carry my child on my foot. I answer there is no child.

When someone asks a friend to do work for him.

286. Abialum aza ono bial' qčočo (A).

Čalum za ono bu qčočo (O).

I came to sweep the house is a chuck out.

You don't order a friend about in his house.

287. Osísí ńwęl' afa, k' oiyi nedudaba oiyi (O).

A tree gets a name ; a friend takes his friend to it.

A friend helps a friend.

288. Qbu nak' ákà nęgębu, Abwaja ná ; mwa ák' ákà, ebu Abwaja (O).

If they give notice when they are going to kill, the Abwaja people run away ; if they don't give notice, they kill the Abwaja people.

Said by a friend who comes to see another without notice.

289. Nne na ñwaiya anarama qko ql' ife (A).

Mother and child don't light a lamp to eat.

Ñwanne na ñwanne adamu ukpe qlí nni (O).

Brother and sister don't light a lamp to eat.

Friends don't fear each other.

290. Ifuainya mbwada kad' orue (O).

Seeing duiker pleases the hunter.

It's better to see and not kill, than not see at all.

When friends meet after a long absence, and the host has no food.

### PRIDE.

291. Ikbakba si na ka mwa qkoko gasqñariya, na bwa nk' ogili n' qfe.

The ikbakba\* says : it's better that the fowl should be sweeter than he, and melt in the soup like ogili.

292. Ezi si na qlugo kaya g̃em̃ebi ākwa, mwa na ñea ñwq' sk' isučapia.

Blood says : I am able to spoil cloth, but soap can wash away.

293. Mwāui fūta, obodi abwal' qso.

Masks come out and fools run away.

When there is work to do, a lazy boaster runs.

294. Ana ñwoke nadq̃o ñwainye nere ñku (A).

Ani mwadu nadq̃o, mbq̃eku čil' qzq̃ (O).

Land of no man ; a woman makes palm wine.

Land of no man ; tortoise takes title.

Of a boasting stranger.

295. Ñwannono si n' ana bę na mpú ; eka qnq̃kwa, k' ñnq̃ (A).

A small bird flies up from the ground and perches on an ant heap, where it stops there let it remain.

Of a boaster who has made some titles.

\* A small bird.

296. Amačam if' owa, kolo ji n' obo qkba, kwę n' afonu (A)  
 Who knows the things of this world, plants yams under his  
 feet, and ties them to his beard.
297. Nwannono lijuo afq, osi čiye kuliye (A).  
 If a small bird fills its belly it tells its či to carry it.  
 Of a boaster.
298. Áfu oruku ato afunainya (A).  
 One who can't get a shilling is not of much account.  
 A big man speaking of a boaster.

## HOME.

299. Bonye bu bonye (O).  
 My house is my house.  
 There's no place like home.
300. Arụ nnęgu čebelu nwaiya.  
 The body of the she-goat guards its child.  
 If a man has many children, some go abroad ; a married  
 girl may say she wants to go home, for her own country  
 is best.
301. Ife nwa kasو nne kali nna.  
 A child pleases the mother more than the father.
302. Qsq nídò.anaragu fkè.  
 Running for life does not exhaust your strength.  
 A man never tires of trying to save his child.

## INDECISION.

303. Qdum qdèbu ugu anụ (O).  
 A lion never kills half an animal.
304. Anareji uče nabq alo ji.  
 One does not think twice about planting yams.  
 If a man is hesitating about marrying.
305. Anarači qkba nabq ènè ogwe.  
 No one takes two legs to step over an obstacle.  
 One thing at a time.

306. Uče nabø anarekwe onye oiya ęli ife odøgeli.

Two ideas don't allow the sick man to eat the things that he keeps (?)

307. Uče nabø ędékwe okumu ęli jibwiya.

Two ideas don't allow the sick man to eat the yams from his farm.

### FORBIDDEN FOODS.

308. Okpanäm sql' ębunu li atülü.

Okpanam forbids rams, but eats sheep.

309. Enugu emekoqme oli anu sql' ęniwe.

Hill country, famous land, eats meat (of man) but forbids monkey.

### GREED.

310. Ili obele ilie nnęku (A).

Olie nkentà olie nkuku (O).

He eats the small one's, does he eat the big one's ?

That is, the elder brother who takes his own share and wants to take his brothers' shares.

### IMPORTUNITY.

311. Ukúvú jo ifè, qnụ anarelliya (A).

Ukúvù ju ifè na qnụ adelliye (O).

If the shoulder refuses a thing, the mouth does not eat it.

When a man begs a second time.

312. Qsu akụ, oji qkoko ęzul' íkè (A).

When one pounds palm nuts he drives fowls away for a change.

A man always begging for favours.

313. Nwa ęgu bua ikpéle n' ani qnolo nneya ala (A).

A kid puts its knees on the ground to suck its mother's milk.

A man who knows how to beg gets what he wants.

## DEATH.

314. Dibia nagwo otolo, odebel' afwiya n' oso (O).  
A doctor who cures otolo keeps his stomach in another place.
315. Qinwu anarakba óke (A).  
Death cannot make a boundary.
316. Qinwu adado qbwo (O).  
Death does not fire a gun.
317. Qinwu ato egu (O).  
Death has no fear.
318. Qinwu qbu qgo abia (O).  
Death does not fight when he comes.
319. Azi naiwuli n'òtótó, onye gbalo aiasí afa (O).  
A child is glad in the morning, can he divine for night.  
A man does not know when he will die.
320. Ačala ñwuru, ačala pučie.  
Elephant grass dies ; elephant grass grows up.  
People killed in war.

## LET SLEEPING DOGS LIE.

321. Atolo si naya amwara bwal' qso mwa qbuteluye, nya awoba awoba (A).  
A sheep says she doesn't know how to run ; when they carry her she jumps and jumps.  
A quiet man when roused may be dangerous.
322. Etiko nyáka qzi enya ek' aro (O).  
Constant flogging helps to give strength.  
A poor man may become dangerous.
323. Qnu onye alo, k'ânano ofu ife qji akpoya (O).  
From the mouth of an evil doer, let them hear one thing to take him to prison with.  
You must hear a prisoner.

324. Akwà nęzurq uku, anareqetü nwa (A).

Akwà elurq n' uku, odanetu nwa (O).

If the cloth does not suffice for the father's waist, it doesn't knock the child down.

Wait for the trial of an accused person.

### DEBT.

325. Ife onye ji n' aka k' qji anu qgo (O).

What is in a man's hand let him take it to fight.

A man pays with anything that he can.

326. Ezil' ego ku onye ugwo ; onye ugwo na, onye ji ugwo ejilili kwq ugwo (O).

Money is borrowed to pay a debt ; the creditor goes, but the debtor still owes the money.

### CHILDREN SUFFERING FOR PARENTS.

327. Qkwá n'isí, okubu qčelo (A).

If it misses the head the shoulder waits.

328. Qinwu bulu nnoke, anarékwe umwaya as' ainya (A).

Death kills a big rat, and does not let the children open their eyes.

329. Amuta nwa n' aborq nwa, qjiliye bo ife naiya néméti' alo (A).

When a man gets a child which is not a child (that is not clever) they take it to pay back the father's misdeeds.

330. Nwa qeriginne, bqba ife qmelu nnaiya ; ife qmelu nnaiya qmeye (A).

If a child is not big they take him for what his father did ; what his father did is done to him.

### IF A WEAK MAN TRIES TO EXERT AUTHORITY.

331. Qdikqdì bo a mba ; qdikqdì apu kuliye (O).

He who does not tire goes to wrestle ; a tireless man comes out and stands up with him.

332. Nwanza ni n' ana fenyili bę n' qdodo igu ; ikuku bueya bunye ęnu budeye n' ana nwanza si ikuku naiya nq nnékwoñneya na nékwo nnaiya.

Nwanza\* flies up from the ground and stops on the end of a palm leaf ; the wind lifts it up and drops it down ; the bird says to the wind, he was in charge of his mother and in charge of his father.

#### GOOD FORTUNE.

333. Qbwq onye kpanari onye na nku, osi nia bata n' ajoifia (O).

One companion gets more wood than another. They say he goes to the bad bush.

334. Mbwada dal'ibi abugwolu ofa' dinta (A).

The buck with elephantiasis is a piece of luck for the hunter.

335. Okătá qb̄ita anakp̄a ăkwà mwq (O).

Sudden misfortune weaves cloth (for burial).

#### INCOMPETENCE.

336. Obial' izu, amwag' ife kulu (A).

He comes to a meeting and doesn't know what they are talking about.

337. Akwq n' azu mwà qkba anákbum n' ani ; rapum, ka njili qkbam jébe (A).

I am carried on someone's back but my foot reaches the ground ; let me go that I may take my feet and walk.

338. Okenye j'óku, m'óku ; qnq n'onq akeyama (O).

Great man goes to a case and says nothing ; he who stays at home is better.

#### TASTES.

339. Mwadu ędeji akeya arainyelu ibie oiyi (O).

A man does not take his hand to choose a friend for another.

\* A small bird.

340. Onye neli nni, k'qnagu.

If a man eats something (it is) that he's hungry.  
Everyone is not alike.

## MISCELLANEOUS.

341. Agadi ádakánka n' egú omalo eté (O).

An old man is not too old for a dance he has learnt.

342. Osa gu onye n' qno, òrò (O).

If a man has no answer to make he can hang.

343. Agadiniwaiyi nabw'qso qnugu, qčo ifé n' ife načuya (O).

If an old woman runs up a hill, she is running after something  
or something is running after her.  
When they ask a traveller why he comes.

344. Bokbampa alo gbafolu di fkè (A).

Cunning kills the strong man.

345. Nčieš se : na niku ya bèle anaraču eču (A).

The rodent ulcer says : the palm tree that it cuts never fails.  
A man doesn't upset arrangements.

346. Onye oku vqlumvq n'qno, neji oruku apotiya.

A man whose word stays long in his mouth can get a shilling to  
take it out.  
One who refuses to explain a quarrel and settle it.

347. Ágò nokatalo, kpócie nti, si na ifunainya ka qno na nti  
mwa (A).

The leopard hears too much and shuts its ears. It says: seeing  
is better than hearing.  
If a man has no ears he is not deceived.

348. Qli qgu ana, neli ogu qkbo (A).

A man who eats 20 plots of ground has eaten 20 fists.  
A man who claims much has many quarrels.

349. Ejune jile qmwa ago n'ogu (A).

A snail takes a good tongue to pass over a splinter.

350. Ogu ɛjune adabwa mmē (O).

The shell of the snail has no blood.

Asking a stranger to leave a country alone.

351. Ọkụ neli mbwani ; mbwani načo ísí ajuani n'ísí esu (O).

Fire catches underground ; under the surface the ground looks for the head of a bad snake and the head of a millipede.

The white man has taken the black man's country, when no one expected it.

352. N̄wa nnaya zilolo ori, nàbwa na mbó.

A child sent by his father to steal, knocks at the door.

One who fears nothing will ask for anything.

353. Afqm zim olo (A).

Afqm zim ori (O).

Hunger sends me thieving.

354. Iwe bu álo (A).

Iwe bu nsø (O).

Anger brings the forbidden thing

An angry man doesn't care what he does.

355. Omakam ife ; k'asiya lača nkpili akiya ; olure qno (O).

He knows much, let them tell him to lick his elbow and the mouth does not reach.

Of a man who visits his father-in-law, but can't pay for his wife

356. Nwoke ony' Ukbo si : rapu ife, k'qkwolo, k'qkwo ; n'onye qnèče, k'qnèče (O).

A man of Ukbo says : leave the thing alone, let it wait, and who waits for it, let him wait.

A servant says this to one who can't deliver a message.

357. Qnodo nagu ñgwéle, m'ñdodo ekwereya qnqdò.

To sit down is the lizard's desire, but its tail prevents it from sitting.

358. Adaka əlil' ənu, abid' əlil' ənu, ainal'onye qgqdq di n'ukwe.  
 Adaka climbs and ape climbs, and they know whom the loin cloth fits.  
 If too many people argue they must have some test to decide.
359. Öjuju tēkaka, abwēliya ofiq (A)  
 Üjuju tēkaka; abainye oyò (O).  
 Ojuju is too far, snap your fingers.  
 Sour grapes.
360. Qburq j' ñg' Itù n' ejerq, n'qla (O).  
 It is not a question of going to the battle of Itu or not going ; it's sleepiness.  
 Of a forgetful man.
361. Oke neli onye, nafwiya.  
 When a rat gnaws some one, it blows him.  
 Flattery.
362. Apal'ozu, azačala onq.  
 When the body is carried out, the house is swept out.  
 A reply to threats.
363. Aso ñwata bu qvivi, amu qsq luya (O).  
 They tell the child to whistle and it wants to laugh.  
 Shyness.
364. Di bu qlili, mwa ñwunye bu ñgugu ; elili tibelu, ñgugu abatq (O).  
 The husband is the bond, the wife is the bundle ; if the bond is cut, the bundle lies open.  
 When two people have a private arrangement and quarrel others hear of it.
365. Abù onye jiso okqlqbia, ka oji alo ji (O).  
 The song a man knows as a young man he can take to work yams.
366. Ony' ibi nekučal' ola, abatobi, si n' ola agara n' ainya (O).  
 An elephantiasis patient snores, and neighbours say that sleep does not come to their eyes.

367. Ḳko si na orāí ba n' onq.

If fire comes from the Orai it goes through the house.

Orai is the big medicine ; this means that if the brother of a witch dies the witch has killed him.

368. Dinta amwana mbwada bu qbà (A).

The hunter does not know that the duiker is a doctor.

That is to say a man does not know the power of his opponents.

369. Dìibia anarabia mwa ękuroiya ęku (A).

Dìibia adapq̄ta onwiye, mwa akpwiya (O).

A doctor does not come out of himself if they don't call him.

He might be accused of poisoning if he did.

370. Onyala si ękwe nekü, ej' isi esu (O).

A madman says : the drums are sounding and they take his head to knock them.

For a man who refuses to go into court with his opponents.

371. Mbwafu okōkbolo, r̄adaña ąkwà, ofu ite na ofu ąko (A).

The flitting of a bachelor, what's it like ? One cooking pot and one soup pot.

372. Atoa ągù ąbul' iyì (O).

If you put poison down it is medicine.

373. Atani si niwunye : bokwanum ęgu : k'ya nq n'onq ; maka yapu, qb̄q imamaziya (O).

The bush rat says to his wife : you must dash him for his dancing so that he may stay at home because if he goes to the dancing place, she won't recognize him.

374. Ebwé fulu niwa ąkoko, čofu, buluya ; niwąkoko bę nniye bę nnaiya, si : naiya nakb̄o nk̄pu k'qra nol' onuya, n'qb̄qr̄ na ife jiye gareya (A).

The hawk sees a chicken and catches it, and carries it off ; the chicken cries to its mother and its father ; it says it cries that people may hear its voice, not because the thing that catches it will leave it.

375. Eyi sèle : ękwale ękaya no, okbaka si węlu g'b̄o wataleya (A).

The rat says : look where he was ; the oil seed broke and bit him.

Proving an alibi.

376. Akbi si naifa bò qfunainya na nnaiya iyì (A).

The scorpion says that he is a proof that his father is medicine.

If one denies and another proves his ability to do a certain thing.

377. Anam ẹnègi ainya, k'isi ẹgu nèn' obu.

I look at you as the skull of a goat looks at the obu.

When they are sharing out meat and a man asks the divider if he has got his portion.

378. Ikbakpa si na obwo onye nafoya àkwà.

The Ikbakpa says that its companions take off its cloth.

379. Onye atogo ago ẹgu, onuye qraka onu~~z~~efi.

If a man does not fear a leopard, his neck-is as thick as a cow's.

380. Qdqguma nol' ife nol' enyi.

Odogoma swallows the thing that swallows the elephant.

381. Qtagwo oji na nzizo.

He has eaten kola secretly (has been bribed).

## CONVERSATION.

John (an Onièa boy).

Nwile (a Nibo boy).

Diai.

E.

My friend.

Yes.

Kèdi k'ime.

anom զfuma.

How do you do ?

I am well.

Ibu ony' ẹbe.

Abum onye Nibo.

Where do you come from ?

I am a Nibo man.

Ó, Ó.

Nqo.

O.

Welcome.

Ainya nalokø glu n'ofu ẹbe.

Omwaká nqfo.

We finish work in one place.

Good so.

Ainyi bialu obobo ndia.

E, ainyi bialu Umučuku tata.

We have come to this place.

We came to Umucuku to-day.

John (an Oniča boy).

Umučuku ndi obodo ndi ębe.  
Are the Umucuku the people of  
the quarter or of the town ?

Ndi Ikeliqńwa.  
The Ikelionwa.

Kędo bonye ainyi no łbenuńwa.  
In whose house are we in this  
place ?

O, Ó, ezioku.  
O, are we.

Esego ńwunye na foto.  
Have they put wife in photo ?

Nyanonyedo.  
She and who.

Mu bu Jon k' ęsemunya na  
foto.

I am John, whom they take with  
her in photo.

Mbà, qbur' ase, ha ha ha.  
No, it is not a lie.

Qbur' ase ; nafum n' ainya.  
It is not a lie, I see it with my  
eyes.

K'aín'yoli siziya, n'oku  
aderiya.

Let us stay a little, there is no  
palaver.

Mwa ńgi gwako ndia n'qbia  
nabia befa.

But you tell the people that  
strangers come to this place.

Igwagofa nofq.  
You have told them so.

Nwile (a Nibo boy).

Obu ndi Ikeliqńwa.  
It is the Ikelionwa.

E.  
Yes.

Ainyinobečifanakboko Kano.  
We are in chief's house they call  
Kana.

E ; ò, ó.  
Yes ; O.

Yes.

E nya na Jon, onye Oniča.  
Yes, her and John an Onica man.

E. Oku asi, he, he, he, he.  
Yes. A lie, ha, ha, ha, ha, ha.

Nwokem, inasi kazékwoṁ.  
My friend, your lie is too much.

Mbà, ębe fu ainya, oku adę-  
riya.

No, as you see with eyes, there is  
no palaver.

No.

All right.

Nuku qbia bia tata.

A big stranger comes to-day.

Agwamfa sifa n' oibo bialu.  
I tell them that a white man is  
come.

John (an Oniča boy).

Nwile (a Nibo boy).

Abum nye Oniča.

I am an Onica man.

Odimwa, nao, kedo k'unun-  
elu.

All right, how do you do.

Kene ndia.

Salute them.

Sifa n'onye oibo siya dalu.

Tell them the white man says  
thank you.

Sifa n'ainyi biago kaifofa  
ainya.

Tell them we have come to see  
them with our eyes.

he, he, he.

Ha, ha, ha.

Qđimwa nq ; ikata, ikata.

All right (conversation).

Íkè agugo dakwqm ; ka nnaba.

My strength finishes, let me go.

E.

Yes.

Ka či fo, k'ödibazia.

At dawn let us go.

Mbàt, o.

No.

O, n'qdemwao.

All right.

qdumwa n'ebi qfumao.

All right stay well.

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Muiwa onye Nibo

I am a Nibo man.

Ainyi noča mwa mma.

We stay all right.

Čif osi, ainyi kenei, dalu.

Chief says to us thank you,  
thank you.

Onye oiča kene siya mwa  
mma.

The white man salutes him well.

Ainyi biata bunu; ainyi nolica  
k'ainyi na.

We come to-day to your place, we  
sit down, can go.

He, ò, õ, diainyi omđedlana.

My friend, how are you ?

K'odi nofo ; noo.

Let it be so, all right.

Íkè agunakwo nei.

You are getting tired.

E.

Oh.

k'ainyicazia ikékwo ainyi  
gafu ozo.

Let us go; perhaps we see another  
time.

nqò.

All right.

O, nqò.

All right.

k'qdi vao ; n'ebi qfuma o.

Let it be so, stay well.

John (an Oniča boy).

Nwile (a Nibo boy).

O.

jámao.

O.

Farewell.

O.

O.

## COMPARATIVE PHRASES—ONITSHA, AWKA, BENDI.

Obosi tata lèke ; զboloná oge ăfia ęlñe, ejébe ęke tata (O).

Obosi tata b'ęke ; զbolona ògé afia ęlñe, ejébe eke tata (A).

Obosi ta wo ęke ; զworona mbe ahia ęruwe, ejewę ęke ta dëna  
(Orata).

To-day Eke ; if time of market comes, they are going to Eke to-day.

jm̄elim' ffè di iče iče nazu nim' ęke (O).

jm̄elim' ffè di niče niče nazu nim' ęke (A).

gtotoro ihie dënai iče iče nazu nim' ęke (Orata).

Many things different are on sale in Eke.

Oge k̄ita bu oge éji ękbu aja, na ękwadëbe (O)

Oge k̄ita bu oge éji ękbu aja, na ękwadobe (A)

Mbe ta wo mbe ejí akło àjà na ękwandëbe (Orata)

Time of to-day is time to lay mud and prepare.

ębe agebu ji, aroniwa mwana ikq ji ákaluro (O),

ębe agebu ji aroniwa mwana ibuji ękeluro (A),

ibe agebu ji afwona maka ękq ji akarugo (Orata),

place to plant yams this year because yam planting time is not here,

dika tupu oñwa nabq aggbido k'qbá ji (O).

dika tupu oñwa nabq agábido bube ji (A).

dika ntupu oñwa nabq agapalite k'qbá ji (Orata).

as before moons two they will begin to plant yams.

Obosi ta bu ęke k'ainyi nakbq' oke obosi nim' obqsi nine (O).

Obosi tata bu ęke k'ainyi nakbq' oke obosi nim' obqsi nine (A).

Oboseta wo ęke k'ainyi nakbq obqsi uku nim' obqsinine(Orata).

To-day is eke that we call big day of days all.

Ife diče iče ka nême n'obqsi eke mwakana ekuluya oke obqsi  
(O)

Ife dina iče niče k' enême n'obqsi eke makan' akbqoliya oke  
obqsi (A)

Ife dina iče iče k' enême n'obqsi eke maka akbqroiya obqsi  
uku (Orata)

Things different that they do on day eke because they call it male

dika obqsi afq. Qbu nqfq k' esi eme (O).

dika obqsi afq. Qbu nqfq k' esi eme (A).

dika obqsi afq. Obweya k' ejí eme (Orata).

day like day afq. That is why that they start do.

imélim ife di niče niče maka fanelo n'obqsi afq bu ézibo  
obqsi (O).

imélim ife dena iče niče makana fanelo n'obqsi afq bu ézibo  
obqsi (A).

qtotqr' ife dena iče niče maka hanile n'obqsi afq wo ézibo  
obqsi (Orata).

many things different because they think that day afq is proper day.

#### 470. NONSENSE SUNG BY GIRLS AT AGUKU.

Iyòo, ó, Abq kwékwe, ihwu, Iruka éde  
Oh, oh, oh, girls agree, tall girl, Iruka koko yams,  
bwaloka, okabwálede, nkpi bwaloka.  
sour, sour koko yams, he goat sour.

#### 477(a). NIBO.

To ntowe, towéá ; aroro tówe akwa nwéya, tówe, ngwéle  
lizards  
akwa nwéya tówe. Oméle onye okwola.  
lament child. To whom it happens lament.

#### 477. NIBO.

Nném očie, nném očie, nyi udu ; udumu qwà ; qwa.  
My grandmother, give me pot ; pot my breaks ; it  
nikpéle ; ipglenzo. Nza suyi ; sui ele. Ele  
breaks at water-side. Nza puts in ; puts ele (long tail). Long  
(9851) E 2

k' obwq ; obwq k'opia ; opia  
 tail is bigger than canoe ; canoe bigger than matchet ; matchet  
 ngenene ; ngenoka, oka ho, holu jébe jébe lsu, isu na mili, mili ana  
 Go to.

Ana ka oñwu Nyém nido. Ndòya dia otq.  
 Land is bigger than death. Give me life. His life is sweet.

#### 444. ODE TO A DISTRICT COMMISSIONER—AGOLO.

Ok'qgalainya begi ka mbialu onye qmmam,  
 Big rich man to your place I come my good person,  
 onyqmma, qgalainya uku, agalagidi ; onyqmmam ka  
 good person, rich man big, who surpasses ; my good person  
 mbialu biye, nwanne Ez'afolukwe  
 let me come to his place, brother of Ezafolukwe (rich man that  
 people believe by seeing)  
 onyqmma.  
 good person.

Ok'qgalainya umum k'ačičalu  
 Big rich man for my children that they took away  
 mbiaba beyi ; qkwa beyi ka mbialu, ony'oiča  
 I come to your place ; it is your place I come, white man I do  
 emerem ntà, emerem imo, Ok'qgalainya ngi ka nebeku  
 nothing at all, I do no harm, big rich man to you that I cry  
 okwam bém bum bém ka namalei ikbèle ka mbali.  
 it is my complaint my prayer that I cry to you knees that I kneel.

Oiča ka oþotó mmà zulu aru ; ikbèle ka mbali.  
 Whiteness finer than oto (rubber) covers his body ; on my knees I kneel.

Ijí nabu ego mbulug' ikpélé, amwaram ife  
 Flood that brings money I kneel to you on knees, I don't know thing  
 mèlu, ejicjécha ndi bialu bém.  
 I have done that they take away those that came to my place  
 (i.e., children).

Ikbèle ka mbulugi ;  
 On my knees I go to you, O, my good person, on my knees I go ;  
 ogoli osi, qbùm tolui ony'qmmam  
 woman that cooks, it is I that praise you, my good person

459(a). CUKU AND THE BIRDS. ONIČA.

Čuku kēlū úmunnònò, osifá, bià k'oinyune īku, nyunu qdo'  
Čuku created birds, says to them come, that he may give  
you wings,

nyi'unu, nugebe, fäbiá kësia iikëfa,  
give you tail, give you voice, they come and share their own,  
r'älösia naba ; obelë bia ikbazu. Sia nyem nkem ;  
take go ; obele comes late. Says give me my share ;  
osiaya ijedëbe : mbwë nine ? ibei jibia ;  
he says to him : where did you go all this time ? all your people come ;  
n'igadi oiča ka arora n'idiazi ;  
and you were going to be white and you are not (white) ;  
obele amuob'amu ; osiya inamum amu, mu bu Čuku ;  
obele laughëd, he says, you laugh, I am Čuku ;  
owësia mul'amu jëbe, n'amu gebui ; obele wëmuba  
he says, go on laughing, laughing will kill you ; obele begins to laugh  
ha, ha, ha.  
ha ! ha ! ha !

459(b). CUKU AND THE BIRDS. ONIČA.

Čuku kēlu umunnono ; osifa bia k'onye unu iiku,  
Čuku created birds ; tells them to come for him to give wings,  
ny'unu qdo, ny'unu oya unugēbe ; fabia kēčasia ūkēfa ;  
to give tails, to give voice ; they come, they share their  
own ;  
ralu, naba ; obēlē bia ik'belažu, wesi : Čuku, nna,  
take, go ; obele comes last, says : Čuku, father,

nyęmu nkem ka nnaba ; osia : ijedębe mbwéri oge ?  
 give me mine that I go ; he says : where did you go all this  
 long time ?

kinęjirę węwębia n'oge ibei jiwębia ? nenya ;  
 why didn't you come at the time your people come ? look at that ;  
 n'oica igadi ; n'idiazia ; ḡwęsia, ḡę, nnainyi,  
 white you should be ; you will not be so ; he says all right, our father,  
 nyana ; nrub' amu onamu zi amu ; Ćuku węsia :  
 I am going ; I laugh he laughs ; Ćuku says :  
 obęle inamu amu muiwa, bu Ćuku ; Ćuku amu ka ?  
 obele, you laugh at me, Ćuku ; am I Ćuku or not ?  
 owęsia : mbà ; nyamurqkwoiyi ; owęsia : mul'amu jębe  
 he says : no ; I don't laugh at you ; he says : laugh, go ;  
 n'amu gębui. Obęle węmuba.  
 laughing will kill you. Obele laughs on.

## **AWKA DIALECT.**



## NARRATIVES.

402(a).

Og'áfun'abum iñwaka,                         oñwér'ife némé,  
Once when I was a boy,                         there was nothing to do,  
  
sq ḫka ka nečę linnęm na iñnam.                 Ofu mbqsi  
only corn that I was watching for my mother and father. One day rain  
afu mili zočali,                         okotę eñwe pota, nat'óka.  
was falling,                                 many monkeys came out and ate corn.  
  
Nčobaziafa ;                         fanęm' ainya,                 na mbu iñwata ;  
I drove them away ;     they looked at me,     that I was a small boy;  
anafa abu wainye ;                         iñwetie iñkpu, nékwēnew' eñwe,  
they come, they are many ;                         I shout, look at the  
nékwēnew' eñwe.                 Ofu onye àbatobi ainyi pota, palu qbwé,  
monkeys.   One of our neighbours comes out,  
  
webubwo ofuke n'imefa.                         Ndi qzq wębawačale  
takes gun and shoots one of them.     So the rest of them ran away  
n'im'oifia.  
in the bush.

402(b).

Ogonog' aro n'asa ofu onye bainye gwalumu k'ainyi  
Seven years ago one of my countrymen told me that when  
nata iże                                 ka ndi oibo jidelufa onq oibo  
we came from a journey     the white man caught them at  
Ogutasi na fa lolǒlo igwe;                         olžzie k'ejičęfa  
Oguta station ; he said they stole iron ;     it reached that they  
gékvikbe ;   Ewęfa gwonyoiča n'qb'  
went to the Court (of the judge).     They told the white man  
onye police                         četalofa igwe;                 fawęzuoya.  
that it was a policeman that brought the iron to them ; they bought  
it from him.

Famwaro n'onye      police lotal'igwe n'olo. Ewejid'onye  
 They did not know that the policeman stole the iron. They arrest the  
 police,      bopwiy'afeya,      kboiya eganaka, weliya jibe  
 policeman, they take off his uniform, they handcuff him, they take  
 n'onqninga n'Owélé.  
 him to prison at Oweri.

## 404.

Ollo mbw' afu ainyi ful' ije,      onye ainyi no biye  
 Once upon a time when we were travelling,      our host killed  
 webu qeo, bwabwa n'oifia.      Fawesi ainyi cobia ;  
 some one and ran into the bush. So they told us to find him ;  
 awesifa n' ainyi bial' abia,      fawekbolu umweya n'ato,  
 then we told him we were strangers, so they took his sons,  
 qmotalu,      wejekbuefa,      ewewelu umweya n' ato,  
 three that he begot, they hanged them, they take the three sons  
 wefielu ugwo      mwadu      obulu.  
 as a pawn for      the man that      he killed.

## 407(a). (See also p. 67.)

Ofu mbqsi afu ka ina ochie kul' ainsi, si ainyi n' ofuke nwoke  
 One day my father's father told me that one man had  
 mutualu umu n'ato. Owefu eboa n'ainya      mw' qfqro ofuke ;  
 three sons. He loved two      but hated the other ;  
 ofumbqsi afu owemie ink'ofulu n'ainya ike onafqro n'ainya  
 one day he sent the one that he loved and the one that he hated  
 si fajegbataliya afifia oibo ;  
 and told them to go and get for him grass English ;  
 Ewefalde ;      ink'ofulu n'ainya wefu ; ink'qfqro n'ainya  
 they (take) reach ;      the one he loved found it ; the one he did not  
 webueya ;      owenata ;      fawę juoiya ked qbe ink'e nu  
 love killed him ; then he returned ; they asked him, where is the  
 ano ?      owesi nyamwaro ;      elimbqsi afu nwanne ink'obulu  
 other one ? he said he did not know ; one day the brother one he killed

węjeb'omago owęfuga, ofu qk'bok'bō k' qdu n'ęzi      owetolo  
goes to the farm      goes out, sees bones on the way      and he picked  
  
qk'bok'bō nuwa ;      oweṣiya jideye,      na nnafa zilufa  
up bone this ;      it told him,      hold it, that their father  
sent them to  
  
je akataliya afisia oibo ; oweṣiya nya susueye qno ; na nńafa  
fetch English grass ;      it said, let him kiss me ;      their father  
  
zilefa je akata afisia oibo,      nńwanneya wębueya, oweṣiya :  
sent them to get English grass,      his brother killed him, he says :  
  
nieya nieya      na nnafa zilefa jekata afisia oibo ;  
bury him, bury him, that their father sent them to get English grass ;  
  
nńwanniye webueya.  
his brother killed him.

407(b).

Ofunbqisiafu n'ototo ainy'ainy'qko ; nnam wékolum,  
One day in the morning we light fire ; my father carries me,  
si n' aro áya bal' Qka, na fa di nčan' umwazi,  
says that year war come to Oka, they were all small children,  
olú k' aya bialu ; of uiwata iwoke wesifa ka fabinye,  
it reaches that war comes ; one boy says to them that they start,  
aya biago ka fa je ofu qbe ; nyewebaga,  
war has come, that they go to one place ; that he goes in,  
onye nawebiakwata ; oweweluye nyawebinye ; adçme aya  
more men come ; father takes him that he starts ; by and by  
kwosa bainye; mwébwalu weli on'enu ; ogo kwa na yemeteré  
more war comes ; I run away climb up to but war does not do much  
house ;

Qka ife. Qka bulufa nnu mwadu itegete of' učiči, olă mbqsi na to Oka. Oka kills of them 3,600 men one night, next day qbuefefa nnu mwade n'ilí; qwewebwale. Qka węwękulufa they kill them 4,000 men ; they take run away. Oka takes go follow

ébèfa. Qka węsifa, unukwęfa ife ka fabwęne them to their country. Oka says to them, you promise that they stop  
ébu inęfa ; fawékwęfa ilinęli itęgęte ; owęvenataro. killing them ; they promise £10 in nine places ; they go back.

408(b).

Ofu iwokem oiča gwalum n' ofu iwoke mutalu umu nabq  
 A white man said that a man had two sons ; one said  
 ofu węs' iya ako, k' egelutiya, k'onye oke ikiye kaya  
 property, which comes to him, let him give his share that  
 fu ; owębute ife nine ońwelu, wękenye,  
 he sees ; he takes all that he has, shares it out,  
 wękeya, węniye, ofu iiwaiya ; węfoa  
 shares it to him, gives it one of his sons ; he goes away  
 n'olidé n'aro n'ęse n'ęb afu ; owemékete onata ; k'ago  
 and stays years five in that place ; afterwards he returns ; that hunger  
 gwęliya n'ęb afu, nneya węfwiya weholiya, wębali egü, owesi :  
 catches him there, his mother sees him, is glad dances, says :  
 qbu iuwam, di ika anata iuwolie mbosiafu.  
 it is my son, his people are glad that day.  
 Onata ka nke di qkpala nq n'omago ; owelu ka  
 He comes back when the elder was in the farm ; it reaches  
 nke di qkpala natalu ; ndi qzo węsiya na nke unainyi  
 that elder comes back ; the others say, the one our father  
 kenyęle akü, ikeya natalu, nneya iuwolia, nabu egü.  
 divided property, he is returned, his mother is glad, dances.  
 Owewębe iwe, nneya węsiya : gęwen' iwe ; na akü ikeya  
 He gets angry, mother says : don't be angry ; that property  
 węle n' onq ; qbulu na mu iuwuru, ife nine bu nkunu.  
 is my house ; if I die all things are yours.

417.

SONG.

Ibo bu Ibo, bianul' ifè ; ezióku o.  
 All Ibo come, hear things ; true word.

Enugu, omęgoeme, bianul' ife ; eziokuo.  
 Famous Hill country, come and hear things ; true word.

Enugwana bolianu, sqł' eińwe, Ebenebę buę.  
 Hill country ; eater of meat forbids monkey, a marvel has happened.

Ebenebę buę, anabana, bianul' ife.  
 Marvel happened, spot after spot, come and hear.

Orăbw'orà, bianul' ife.  
All countries come and hear.

Ibo bu Ibo, bianen' ife.  
All Ibo, come look thing.

Ezioku, nke bu n'en' oku.  
True word, which is actually true word.

## 418. SONG.

Ajá ka d' ikè, ajá fuoifa,	aguíkwó nefe
Praising a brave person, praising loses him,	kite that
n'enú ; Okere n'ebul' qdo ;	oibo bialu
flies ; Okere blows its horn ;	white man who has come
qbulb qgo bulu qbwé n'aka ;	qnabu onye jié
to carry war carried gun in his hands ;	is it one who
qbulb qgo                            qbulu qbwé n'aka ?	
goes to parade (who)              carries a gun in his hands ?	

Ebenébè nafi ozo ; ainyi bulu,	akpát', ainy'	alo
Ebenebe (tree) makes noise ; we carry it,	when we pick	it up
qba ;                                oirwéze,	mbwè ife gémé	ainyi
we hang calabash ;              however,	when thing happens	we are
akbakwal' akba.		
a regiment.		

## 423. PROVERBS SUNG BY SLAVE BOY. AWKA.

E, mbwède ogogo.  
(Refrain.)

Nwabogobia čayaya akwo.	Ya na mneya
Young girl who is (too) clever.	She and her mother
qbikò onq.	
dwell together in (one) house ( <i>i.e.</i> no one will marry her),	
Mwana ogoli di némélu ife ; qpotá,	
But married woman's husband does things for her ; if she comes out,	

okébè oku ka čif.	Mwana qjili ufie asa ekú
she shares (?) word as chief. But one who takes camwood wash eku	
Nwata                                azaba qzé riwa qnyinya.	
her child will bear name of king of child of horses.	

Mbqsi ainyi jelu Oye Nimo, ejete sq b afold.  
The day we go to Oye Nimo market, we came only to house of  
Ãfòlò mèmèbe.  
“I have not got it.” If I had it, I would do it.  
Asi na onye obiam lijuq afq, ode n’ obiam  
They say that poor man fills his belly (on feast day), he thinks his  
afqa n’ onq.  
poverty is gone from the house.

424.

Iże ovqlo adadərq ébwe mma.  
Walking of young chickens is not for a hawk good.

Iże mpəpi adadərq ago mma ;  
The walking of a cut goat would never please a leopa  
odobweya.  
him he sticks (claws).

Agadi nakwa nneya anarqze ; aŋ' qbu  
Old woman is crying that her mother is not there, sacrifice does not  
oñwu.  
stop death.

Onakwa na nneya anoroze ; agadi ked' onye  
She is lamenting that her mother is not there ; old woman who is  
qkánjó.  
worse.

**Obwenye lijuo afoya, ode naya čili qzo.**  
A poor man having filled his stomach thinks he has taken ozq title.

Ogoli                  bue diya ;        si naiya gebiče ono  
A married woman     kills her husband ;     says she will take house  
  
olę mbosi diya n̄wuru, osi naiya gaiwuru.  
after her husband is dead, she says she also will die (*i.e.*, false grief).  
  
Óko ji anararo umma ęku.  
Hot yam does not hurt woman's knife.

425.

## TORTOISE AND HIS CHILDREN.

Mbè iwanega si naya sele  
 Tortoise, son of Anega, says that he told his  
 umuya onye ézunekwa ori; n' ási n'  
 children no one should steal or thieve; they say that  
 unwu gapu; n' qbwia k'oígabanatq; mbe zu ori;  
 famine will come; and so when three (days) go, tortoise steals;  
 éwerimudiya; abača nkpu; unuya  
 they take and catch him; they then tell news; children  
 tia; siya, n'isikwa onye ézul'ori,  
 shout; tell him, don't you say no one should steal,  
 oweřisęfa na nkó nzjri unu, unuzjkwęlumu?  
 he then said to them that after I taught you, do you teach me?

472

## CHARM FOR CATCHING AN EVIL SPIRIT.

Aj̄omwq, aj̄omwadu ;	ndi nk̄wolū nwukwo,	ndi
Bad mwo, bad man ;	those that died young,	those that
bikwolei bikwo ;	ndi ej̄e qlu,	.
were cast out (of womb) ;	those that did not go to work,	
ndi ej̄e ubi ;	qbwq, n'qbwq,	
those that did not go to farm ;	companions and companions,	
uke n'uke ;	qdi ndo awafa ;	
dead companions and dead ;	those that are alive want something ;	
obu fa k'anefie ;	fieva n'ek̄e,	fieva n'oyi,
it is they that are tied ;	tie them on eke day,	tie them on oye day,
fieva n' obosinang,	fiefa n' ej̄ubi	
tie them on four days,	tie those that did not go to	

fiefa néje olu ; fa k'efie ta dino ; fiefa ta no  
farm or to work ; they that are tied to-day ; tie them to-day  
íkpolo ubqsi nanq ; qbwo n'qbwo, uke n'uke.  
four days ; companions alive and dead.  
Ndi ačači mwq, ndi ačiči mwadu ; qdi ndo awafa,  
The evil mwo, the evil men, the living want something,  
fakéfie tadino ; ndi okémwq, ndi oke mwadu ;  
they that are tied to-day ; the strong mwq, the strong men ;  
ndi nanara, ndi nalolugi qlu, ife gabofa,  
those that prevent, those that work for you, what will prevent them ?  
fa k'efie tadino. Ažqmwo gafufa, ažqmwdadu gafufa.  
let them be tied to-day. Bad mwq will see them, bad man will see them.  
Fa kanatefie. Ažqmwo, ažqmwdadu  
Let them be tied to-day. Bad mwq, bad man the akalagoli  
ndi akalagolimwq, ndi akalagolimwadu ; fie ndi nkwo  
(foolish) mwq, foolish men ; tie them that died  
nwukwo. Fie ndi bikwolo ebikwo ; ndi if' ikè mēlu, ndi  
young. Those that were cast out, those that did strong thing, those  
that did not  
ékwéje qlu ji, ndi ékwéje qlu qde.  
agree to work farm, those did not agree to work koko yams.  
Ndi qbwo n' qdwq, ndi uke n'uke, bue ažqmwo,  
Companions living and dead, cover bad mwq, cover bad man,  
bue ažqmwdadu bue ndi nkwo anwukwo, bue ndi bikwolo  
cover those that died young, cover those that were  
ebikwò, bue ndi if' ikè mēlu. Gbue ndi dalu  
cast out, cover those that did violence. Cover those that fell  
ibida qbia ka okbulu ta dino.  
unexpectedly let the thing cover them to-day.

onébugu mbu.  
it hurts you.  
onačag' qkò.  
it hurts you.

odafug' ofu.

it does not hurt you.

ka qbuna odafug' ofu ?

does it never hurt you ?

ukwui qnafui ofu, qnqdafui ofu ?

does your foot hurt you or not ?

ukwui nafui ofu.

your foot hurts you.

ukui obuli mbu.

your foot hurts you.

ukwui qdəbwı mbu ?

doesn't your foot hurt you ?

ewu nātū ḡgū ḡgu.

the goat frightens the dancer.

ewu ádātu ḡgu ḡgu ?

does the goat frighten the dancer ?

qkanto tal' ḡka n'Qka.

a liar eats corn at Awka.

qkanto nat' ḡka n'Qka ?

does a liar eat corn at Awka ?

oti ny' ukwiya n'uķu, oku węsębe nuku oku.

he put his foot on her waist, and caused a big palaver.

owętinyal' ukwiya n'uķu, oku węsębe nuku oku ?

did he put his foot on her waist and cause a big palaver ?

owęl' ákwà qkoko, kwabalu ákwá ákwà, wenag' ákwà.  
he took an egg, and cried for a cloth as he passed the bridge.

owęl' ákwà qkoko kwabolo ákwá akwa wenagan' akwa ?  
did he take an egg and cry for a cloth as he passed the bridge ?

okbu efi nagan' afia n' efič' afeya

he drove a cow through the market and wiped his cloth . . .

okbu efi naga n' afia n' efič' afeya n'aju afeya.

he drove a cow through the market, wiped his cloth, and asked his name.

### THE TWO ROBBERS.

Elue ofumbosi qk'ori mwadu puta ola ototo;

It happened one day robber man comes out from sleep morning ;  
(9851)

owelu n̄kb̄iya, t̄inyen' ak̄baya; w̄eniri oifia es̄,  
 he takes snuff box, puts in bag his; starts passes (goes) bush seven  
 ozal' es̄; ow̄eputa n' ōke mw̄o na na mwadu  
 fields seven; he comes out of boundary for spirit and  
 ȶ̄bafu; ȶ̄ka qn̄o zil' an̄i k'qk̄b̄o  
 men there; he sits down on ground to take  
 otaba; on̄ene ofu iwoke; ow̄esiya:  
 snuff; he sees one man; he says to him:  
 oiyim, n̄q; qsiya: h̄eh̄e. Qk̄ori mwadu wejuaiya,  
 my friend, welcome; he answers : "yes." Robber man asks him,  
 k̄edo afai? qsiya n'afam bu qk̄rimw̄o.  
 what is name your? he answers that my name is Robber Spirit.  
 Qk̄rimw̄o wej̄uooya k̄edo afa n̄keyi; qsiya n' abúm  
 Robber Spirit asks him what is your own name; he answers  
 qk̄rimwadu ka fan̄ekuzi, fan̄eneofu mbwada  
 I am a robber man; as they are talking they see (look at) one duiker  
 ya na iわiaya ivi; iわiaya al'ala; Qk̄rimw̄o  
 it and its young one together; the kid was sucking; Robber Spirit  
 w̄esi qk̄rimwadu naiya ūwel' ūk̄e izulu iwa mbwada,  
 tells Robber Man that he is able to steal young duiker,  
 n'ēbe onal'ala mwa nneya amwana Qk̄ori mwadu si,  
 where it is sucking and its mother won't know. Robber Man says,  
 n̄giwa, k'ainyi fu; oj̄ebe izulu nwambwada; okorimwadu  
 you, let us see; he goes to steal the kid; Robber Man  
 w̄et̄li akw̄ā oje na uku; mwa omaro; oluzie ka  
 takes cloth he had on waist; but he did not know; when  
 ózutalo iわainbwada qk̄rimw̄o w̄eséya ūfugo nay' ūzulu iwa  
 he steals kid Robber Spirit says do you see that I  
 mbwada mwa nneya amwara. Qk̄rimwadu w̄eséya  
 steal the kid and its mother does not know. Robber Man says to him  
 k̄edo akw̄ā ije n'uku; oyazeya ainya,  
 where this cloth you tie on your waist; he looks behind him,  
 q̄iu n'abw'qtq; nyabu k'igwam onye n̄ezu nari  
 and sees that he is naked; now you can tell me who robs past  
 ibie n'ori.  
 each other in thieving.

(cf. 407a.)

## THE Two SONS.

Ofu nwoke mutualu umu nabq;      owęzi fa nabq ka faje  
 A man had two sons ;      he sends the two to go and  
 metaleya otočo;      faluzie n'oifia,      nke nwata węfu  
 fetch for him flower ;      they reach the bush,      young one sees  
 ommaleča otočo,      nke okenyne afqrq;      nke okenyne webue nke  
 nice flower,      the elder one did not see ;      elder one killed  
 nwata węlu otočoya ;      olue k'onatalu nneya  
 young one ;      takes flower his ;      when he returns mother  
 na nnaya juaiya      keto nwannei ?      qsifa neya amwaro.  
 and father ask him where is your brother ? he says he does not know.

Ogă dika oňwa isł,      ofu onye neso      efi,  
 It passes six months,      a man that follows      cow,  
 dulu efi jébe n'oifia ;      oluzie n'oifia, onene ḥk'bok'bō  
 leads cow go to the bush ;      when he reached bush he sees bones,  
 onačo ka ogafęge ḥk'bok'bō,      owęsiya totolum, owętotoliya,  
 he wants to step over bones,      it tells him, pick me up,  
 owesiya węlum naba; na nnam zil'ainyi mjemetaluya  
 he picks it up, he says, take me go, my father sent to bring him  
 otočo nwannem wębuem na zulu otočom,      onye  
 a flower, my brother killed me, stole the flower, cowman  
 ndu efi węwelu ḥk'bok'bona, gosò ézè,      ézè węk'bō  
 took the bones, show to the king, king called on country  
 obodo nine; fawęzue ;      osefa ka fa ful'ife nyafulu ;  
 all ;      they all came ;      told them that they may see thing he has  
 seen ;

ézè węputa ḥk'bok'bona.      ḥk'bok'bō afu węsefa  
 king brings out those bones.      Bone that says to king  
 na nnafa zilefa gemetalija otočo ;      glęe  
 that their father sent them to bring him a flower ; as they  
 n'oifia nwannem buqm zulu otočom ;      ézè wajua  
 reached bush my brother kills me, steals the flower ; king asks the  
 people

ndi obodo, mwa fa malu onye qdu ;      ka ona juzi  
 of the place, if they know who it was ; while they ask father

nna ñwata afu qbulu ñweya pota ofu qzibo ; fawejide  
 of the boy that killed his brother comes out at once ; they catch  
 ñwanneya ik'qzq wékubwe.  
 brother other and hang him.

## ONORA.

Olüe ofumbose	amü Qnora	òbwa nta
It happens one day	they bear Onora,	a hunter ;
ñne aïnwuru, ñna aïnwuru,	qneso ; ofu ñwainye wékboliya,	
his mother died, father died,	he grows up ; one woman took him,	
zubiya,	owetasiéno ;	owepia akq nabq
train him	he finished growing up ;	he gets two arrows,
n'otá, weçuba nta.	Qdëfio efio, qdëgi' anü,	
and a bow, he goes hunting.	He does not miss him he missed no animal,	
qnjai,	bw'ofu anü,	bunatalu ñwainye,
he gets up,	kills one animal,	carries home to woman,
na zuya,	ñwainye adeléle anü,	ebuneteli eliyé ;
who trains him,	woman did not sell animal,	they only ate it ;
oga mbqsina ;	elño obw' ezi n'ato,	fasiensa liye ;
he goes another day ;	kills pigs three,	they cook and eat ;
qlüe mbqsina ogakwesi ;	obno qnemili ;	fasiensya liye ;
he goes another day, he goes again ;	he kills cob ;	they cook that and eat ;
oçov'qzq,	olüzie,	gabwa ofu anü qfulu ;
he hunts again,	he reaches,	wants to shoot one animal he sees ;
nnono nyukwasiya nsi ;	owësi n'nnono nuwa	
bird lets fall droppings on him ;	he says that bird that lets	
nyukwasiliya nsi	nya gafu babwiye afu	Nnono wesiya
fall droppings	now he will kill it now.	Bird says when he kills him
na qbabwieya, naiya agarqgwazeya āku ;	qwësiya : gwaimu	
he doesn't go tell him the word ;	he says : tell me I won't	
niyamebuzi ; nnono wësiya nya gënti ka qnu ife Āku nékü :	kill you ; bird says that he listens to hear a thing Cuku said :	
owegënti,	owefu Āku,	ka qnqdölo ani ; umuaka
he listens,	he sees Cuku,	when he sits down ; children and

na umbikpqro wępota ;      nke lue n'iru Čuku ;  
young women come out ;      this one reaches face of Cuku ;

qsi n' amukwia tāta,      ēi ototo qfqrq nya  
he says that he should be born to-day, in morning dawn he does not  
iñwuru ;      iñk'qzq wębia qsi n' amuya, nya gabu qzibwie  
see it, he dies ; another one came, he says he should be born, he will be old  
okenye, nya biagañwuru.      Ofu omakálisi fa nine di oji  
person before he dies.      One finest of all, black,

afaiya bu aiñyanwu solu if' qmma,      qsi na obu  
her name is eye of sun that follows good things,      he says

iñwaineye nazu Qnora Obwanta      gamwiya.  
that it is that woman who trains Onoro hunter,      who goes bear her.

Na iñwainyēnu qñwero iñwa ; qsi nya lue,  
(Now) that that woman had no child ; he says she attains (it),

Onora ganoga.  
that Onora will marry her.

Qnora węñba, owębue,      ofu anu,      wębulunaba,  
Onora goes away      kills one animal,      carries it home,

węgwa iñwainye; siya      negafu ofu iñwa.      n'qbulu iñwoke,  
he takes tell woman, says      that she sees child one,      if it is a boy,

qbul'oiya,      n'qbulu iñwainye      nya ganoya.  
he is her friend,      if it is a girl      he goes marry her.

Ñwainye afu wečupiya, si qnakwe qnq,      nya mutarq iñwa.  
Woman drives him out, says he abuses,      she get no child.

Omú iñwa, qbulu ñwainye k' omålú.      Qwęnobiya ; qsi na  
She bears a child, it is a girl that is born.      He marries her, she says  
mwadu amakbōya enyiye ; k'ðkporo      neku : onye  
that man can't call her friend, that      woman says : who calls

kp̄oija nañwuru.  
her friend, she will die.

Ñwainye afu wętobé lú ogo ka qganaba bę diye  
This woman grows, reaches age that she will go to house of

Qnora,      Obwanta.      Ofu onye      węlofoya,  
her husband Onora,      hunter.      One man takes      see her,

ńwaboggbia afu ; węlesiya, mu naii gabokwa oiyi  
 that young girl ; takes say to her, shall I and you be friends ;  
 Ḋwabqbianu węsiya na muniwa ekugwo mbqsi mbo  
 this girl says to him that I am the one who said the first day that  
 n'ónye qbuna gakbqm oiyiya na mbqsi afu ka miú gànwu.  
 anyone who calls me his friend in that day I shall die.

Owěnalue n'onq bę diye, Qnora Obwanta, ńwüyü.  
 She goes on, reaches house of husband Onora Obwanta, dies.

Owékptoya beakwa. Qnora sifa unu akwázina  
 They shout and cry. Onora says to them don't you people cry  
 kaiyabia, pal'ébwe ga n' qebe qfulu nnono nke gwalum  
 let him come, take his gun go to place ; he saw bird which said  
 oku makaya oñwefuya ; pal'ébwe k'qbwaiya ;  
 to me word for her ; he takes to see it ; takes gun that he kills it ;

nwannono siya : nyababuem, na mwangwazei uko ;  
 the small bird says : you kill me, I can't tell you the word ;  
 qsiya : gwam, na mwa mbuzi. Qsiya si ébwei  
 he says : tell me, that, if so, I can't kill you. He says get ready  
 your gun.

na ńwunyei biana ; ngi bwabueya.  
 that your wife comes ; you shoot her, kill her.

Qwélisi ébweyá, če díka ńwannono si gwaya. ńwunyeaya  
 He prepares gun, watches as the bird tells him. His wife

gavuge jiye n' ụzq, osina jíyè, obwa ébwe bwabueya,  
 crosses the road, passes to go home, he takes gun, kills her takes her  
 welenata, si ndi befa naya bwabueya; n'obialu galafue  
 back, tells his people that he kills her; she came to deceive  
 ainyi; ńwainye węlutęte, dikwa ńdò qzq.  
 us ; woman wakes up, gets life again.

#### TORTOISE BECOMES KING.

Ḿbè sile ńwunyiye nya sibeliye nni naiya gęci ézè.  
 Tortoise tells wife that she cook food that he will be king.  
 ńwunyeeye węle sibe buteli diye bum'bè. Ḿbè  
 His wife cooks, carries to her husband who is tortoise. Tortoise

bulu nni ganqdo na mpú di čil' ụzq węlibe. Mwa takes the food goes and sits on ant-heap near road and eats it. But k'qneliya, bu nni, onyere mpú tupu owelibe nni. while he eats that food, he does not give to heap before he eats food.

Owélé ofu ímbe aka liye; mpú ataduye n'ikè; owélé He takes one handful, eats; antheap bites him on rump; he takes

eboa, liye; mpú ataduye n'ikè; owélé mélé di nofo; second handful, eats; hill bites him on rump; he takes do so;

owelisie nni. Mbè kunie qtq, okwere nkuni; owetie ikpu, he finishes food. Tortoise stands up, he cannot stand; he shouts,

si naiya bul' ézè, dika nñaiya. Enyi węlefota siya Mbè, says he is king, like his father. Elephant comes out says Tortoise,

kini k'ineme n'ebafu? osiya naiya čil' ézè; n'igapqro what are you doing there? he says he becomes king; you cannot ikuniteye qtq kíta. lift him up now.

Enyi wesyya, kini k'imelu? mu ejire gęiw'ikè Elephant says to him what have you done? I do not have power kuniteyi qtq. Mbè siya biañwa, k'inene. to lift you up. Tortoise says to him, come and try, that you see.

Enyi wębia, buniteya qnu mw'qpqro ibuniya. Elephant comes, tries to lift him up, but cannot lift him.

Nqo aze ago węputa sia níbè kini k' ineme qabafu? So too leopard comes out says to Tortoise what do you do here?

Qsiya naiya čil' ézè dika nñaiya. Ago węsiya mu, He says to him he becomes king like his father. Leopard says to him,

abu ago, nębu qwu n'efi n'umu anumanu di n' I am leopard, kill goat and cow and children of animals that are in

oifia, mwa nqjí mbè qsi n' qpqro ibunitei qtq. the bush, but you Tortoise say it is impossible to lift you up.

Mbè siya: abwęlim mbologo n'ana nnam bia k'iiwa. Tortoise says to him: I put root for land of my fathers; come and try.

Ago wębia, bunienye n'ikè, m'qpqro. Qgini węputa, Leopard comes, tries to lift hard, but cannot. Bush rat comes out,

sia m̄bè, kini k'inême ?      Qsiya naiya b̄ éze,  
 says to Tortoise, you what are you doing ? He says he is king,  
 naiya bwadolo mbologo n' ana nnaiya,      owesia n'agaporo  
 he takes root in land of his father,      he says he cannot  
 ibuniteya qt̄ ;      Ɂgini siya qkwa n̄gi m̄bè n̄eku nqfo ?  
 lift him up ;      rat says to him is it you, Tortoise, speaking so ?  
 Qwēlibia bunieya mw'qporo ;      oweletobqno nime mpu ;  
 He goes lift it but cannot ;      he begins to dig in the ant-heap ;  
 węčov'ani ife jidolu m̄bè ;      owętolidé luo nim' ani.  
 he searches ground what holds Tortoise ;      he digs reach in ground.  
 Owęlefo qdodù m̄bè, wętabueya węlu bunie m̄bè ;      qbuya  
 He sees tail of Tortoise,      bites it,      lifts Tortoise up ;      so he  
 m̄elu m̄bè jinweya nwantinti Ɂdodo.  
 makes Tortoise take get short tail.

## THE RAM AND HIS BROTHERS.

Nwagadiiwainye mal'ofe n'ago ;      umuanumanu  
 Child of old woman plants tomato(?) in farm ;      animals  
 nelisie ;      kwada oje kaiya bata ofe ;      qmafu ăboba  
 eat all finish ;      every day she goes that she gets ofe, she does not see  
 ofe.  
 leaf of ofe.  
 Owęlitie nkpu si anumanu natalum ofe, imakwale  
 She shouts and says animals eat ofe, do you know  
 ago, n̄wam, enyi, n̄wam, n' ato, n̄wam, na iiwobunu, n̄wam,  
 leopard my son, elephant my son, bush cat my son, ram sheep my son,  
 eji tasi ofem ?  
 they take eat all my ofe ?

Ofuke nuku anumanu      afu węlupota      nyuoluya  
 One of the animals      comes out to      void excrement  
 nsi siya : buliveya      agafu agafu      owelisiye,  
 for her says let her eat it      quick quick ;      she finishes eating,  
 afoiya węlubue iбу ăgadaga.  
 her stomach gets big much.

Agadiñwainye afu wékwař akwá si imago, enyi, ñwam,  
 This old woman comes out, says, do you know my son elephant,  
 n'ato, ñwam, n'ago, ñwam na ñwebunu, ñwam ? owélu  
 bush cat my son, leopard my son, and ram my son ? she  
 n'onq, oweqwa nwiya ife inçluya nim'oifia.  
 reaches house tells her child(ren) things they do her inside bush.  
 Enyi wësiya k'ainyi je ka mwalu anu mèlu ife afu ;  
 Elephant tells her let us go that I know animal that does thing this ;  
 ka mu na naiya me. Enyi na ñneya luo n'ebafu ;  
 let me and he do (something). Elephant and his mother reach there ;  
 enyi wgluzobe nim'oifia, si ñneya nya  
 elephant hides itself inside bush, says to his mother, that  
 jébe gekwuo, eṭu osi qku ; kaiya nqdo ifòlo ife  
 she will talk, as she talks (*i.e.*, talked) ; that he sits to see what  
 egémelu. Ñneya webido juba si anu natalum ofe  
 they will do. His mother begins to ask says, animal that eats ofe  
 imago enyi, ñwam, n' ãto, ñwam, n'ago,  
 do you know elephant my son, and bush cow my son, and leopard  
 ñwam, na ñwebunu, ñwam. "Anu koroja, anu koroja jalala."  
 my son, and ram my son. (Animal sings).

Anumanu afu wélpota eṭu qsi qme nyuo luya nsi ;  
 One animal comes out as she says they do he leave for her dung ;  
 siya : buliveya agafu agafu. Enyi welisi n'oifia pota  
 says to her eat it quick. Elephant from bush comes out  
 siya, qlineya anom qba ; anu afu wébwal'qso.  
 says to her, do not eat I am here ; that animal runs away.

Enyi čoveya mwa čukudqroiya. Aṭo wqe geče  
 Elephant runs after it, but cannot catch it. Bush cow goes watch  
 anumanu afu, ya n'ago ñwainneya. Ñnefa soluwé je wélu  
 that animal, he and his brother leopard. Their mother follows them

juba, anu talum ofe, imagwélu ato ñwam,  
 go, reaches, asking animal that eats ofe, do you know my son  
 n' qgo, ñwam, na ñwebunu, ñwam. "Anu koroja koroja jalala."  
 bush cow, leopard and ram.

Anu afu wēlupota,  
The animal comes out,  
buliveya agafu agafu.  
to her take eat it quickly.

kul' ḥebafu ; say to their mother, stay here ;  
afu wēbwalu qso. ran away. Ato n'ago wēcobiya ; Bush cow and leopard run after it ;

n'asa, mili n'asa, farms seven waters, qbwanarifa. It runs from them. Their mother shouts,

si : umum rapuluya ; says: my sons, leave him ; let him go or you will be lost. They  
n'onq, fawę si n'wēbunu go home, say to ram that mother ran away. Ram says

wēsefa : na muñwa bu obele mwa nagemę je gafu anumanu afu. to them : that I am small, but I will go to see this animal.

Ńwēbunu, umunneya wēmugaiya amu ; Ram, her sons laugh at him ; say! that which

n'apqo imenwu, m' āto apqo imēniwu, m' āgo elephant could not do at all, but bush cow cannot do, but leopard  
apqo imēniwu, mwa ḥiginiwa, n'webunu, sele na gipol' ije. cannot do, but you, little ram, you say that you can go.

Ńwēbunu na nneya igle jeba ; faluo ḥebafu n'wēbunu Ram and mother go together ; they reach that place ram  
ba nim' oifia ; nneya webido juba ajiča, si anu natam ofe. goes inside bush ; his mother begin to ask, says animal that eats ofe.

" mbamba anu koroča anukoroja jalala mbambwa."

Anumanu afu wēpota, nyuo lu nneya n'wainye afu nsi ; Animal one comes out, voids for mother this excrement ;  
siya buliveya agafu agafu. Ńwēbunu wesi nim'oifia pota ; tells her eat it quickly quickly. Ram passes in bush, comes out ;  
wēl' ummaiya n'aka, čovaiya ago n'asa, mili n'asa ; takes matchet in hand, follows it 7 farms, 7 waters ;

nyuo lu n'wainye afu nsi, siya leaves for this woman dung, says

Ato n'ago nota n'oifia si ńnēfa Bush cow and leopard stay in bush,

emetukwaneya aka. Anumanu Ato n'ago wēcobiya ; ago  
say to their mother, stay here ; don't take it in hands. The animal  
afu wēbwalu qso. Bush cow and leopard run after it ; seven

n'asa, mili n'asa, qbwanarifa. Ńnēfa wēkbo ńikpu,

farms seven waters, it runs from them. Their mother shouts, si : umum rapuluya ; k'qnaba, únuqefu. Fawenata  
says: my sons, leave him ; let him go or you will be lost. They

n'onq, fawę si n'wēbunu go home, say to ram that mother ran away. Ram says

wēsefa : na muñwa bu obele mwa nagemę je gafu anumanu afu. to them : that I am small, but I will go to see this animal.

Ńwēbunu, umunneya wēmugaiya amu ; siya ifi nke enyi

Ram, her sons laugh at him ; say! that which n'apqo imenwu, m' āto apqo imēniwu, m' āgo elephant could not do at all, but bush cow cannot do, but leopard  
apqo imēniwu, mwa ḥiginiwa, n'webunu, sele na gipol' ije. cannot do, but you, little ram, you say that you can go.

Ńwēbunu na nneya igle jeba ; faluo ḥebafu n'wēbunu Ram and mother go together ; they reach that place ram

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Anumanu afu wēpota, nyuo lu nneya n'wainye afu nsi ; Animal one comes out, voids for mother this excrement ;

siya buliveya agafu agafu. Ńwēbunu wesi nim'oifia pota ; tells her eat it quickly quickly. Ram passes in bush, comes out ;

wēl' ummaiya n'aka, čovaiya ago n'asa, mili n'asa ; takes matchet in hand, follows it 7 farms, 7 waters ;

ago n'asa, mili n'asa ; fawəluo ododo mwq ; ńwębunu  
 7 farms, 7 waters ; they reach land of mwq ; ram  
 wečukudoiya, wəl'ummaiya bwiya ísí, wetuoiya nenu ;  
 catches him, take knife cuts his head, throws it up ;  
 węnolie wá ogugo ; se, eè, eè, ńwębunakö; nyegelè, nyegelè  
 he is glad, big joy ; says ram, ee ram ; big, big  
 nyegel' enyi.  
 man past elephant.

Umunneya węlokwbaiya, si n'anumanu afu ębugweya ;  
 His brothers cry for him, say to this animal has killed him ;  
 mwa nwebunu nolideliya izu asa n'uzq ; qnataro.  
 but ram is still there 28 days on the road ; he does not come back.

Nneya węnakwa nuku ákwá maka iławaiya ńwębunu. Mwa  
 His mother cries big cry for her son ram. But

famwara na ńwębunu di nídò. Mwa ka čifolo faweno qnu  
 they do not know that ram is alive. But at dawn they hear a voice  
 nakbq, na si, eè, ńwębunakö, nyegelè nyegel' enyi,  
 that calls, which says ee ram, big, big as elephant,

omelune ife nyet' enyi, nyegelè, nyegel' enyi ;  
 he has just done thing past elephant, big big, big as elephant ;

omeluno ife nyel' ato, nyegelè, nyegel' enyi ;  
 he has just done thing past bush cow, big big, big as elephant ;

omeluno ife nyel' ago, nyegelè, nyegel' enyi ;  
 he has just done thing past leopard, big big, big as elephant ;

nwa qkuma wesi : odi ka ńwębunu nęku oku ;  
 yaws child says : it is like ram speaking big word ;

mwa umunneya gwafaluya mbà ; fawępaliya  
 but his brothers say to him, no ; they carry him, they throw  
 topogaiya mbala, siya, inęçetal' ainyi na  
 him outside, say to him, do you remind us they  
 ńwębunu, ńwanne iławurugo.  
 ram, my brother is dead.

Ńwebunu węlubata, kpq nneya na umunneya n' ebuem  
 Ram comes in, calls his mother and brother that I killed

onye n̄em̄eli nnainyi, faweleinwqleva nuku aŋli.  
him who does (bad) to our mother, they are glad big joy.

Mw'ẽm̄esia n'ikbazu umunneya wowoseveiya iwe, maka  
Afterwards last of all brothers begin to get angry with him, because

n'q̄sili naiya m̄glu ife nyęgęl' enyi, n'āto, n'āgo ;  
he says he has done thing past elephant, bush cow and leopard ;  
fawęsiya n̄gi n̄wantinti n̄wębunu ak̄o, s̄ele naii kalili  
they say to him you little ram, say that you have surpassed

enyi, n'āto n'āgo n'iké. Mak'if̄ye fačopo  
elephant, bush cow, leopard in strength. Because of this they drive  
n̄wannęfa, bu n̄wębunu si n'ōkulu oku alo, si onye  
their brother ram, say that he talks forbidden word, says who  
ofoloya, ya bweya ; onakulu okwalo.  
sees him, kills him, he talks forbidden word.

N̄wębunu na umunneya węd̄i n'ilō ; ya n'atolo,  
Ram and brothers are enemies ; he and sheep  
n̄wanneya ; mak'if̄eye ago bw'atolo, obęl' ísí,  
his sister ; because of it leopard kills sheep, he cuts off head,  
tifue ; osi n'onęne ainya tupu olibeya.  
throws away ; he says she looks at him before he ate her.

### CALABASH LEAF.

Ofukę n̄wainye bu aga, n'enwq̄rę n̄wa ; onakw' ákwá  
One woman is sterile, and has not child ; she complains

naiya amutarq̄ n̄wa. Owęlňe ofumbq̄si k'ořjé  
that she has no children. It reaches one day

n'omago ; q̄pota ; qf̄u ofu q̄malča qnò ábw̄. Owęlňe ofumbq̄si k'ořjé  
that she goes to farm ; she comes out ; she sees one nice calabash leaf.

Q̄siya : biko, golumu n̄wa makana eñwq̄rem̄ n̄wa  
She says : please change child because I have not child.

Q̄wesiya naiya genyeya ofu iwü : yakp̄qbaiya,  
She says that she will give her one law, call her name,  
afa n̄wainye ; anębul' efi ya ; akb̄q̄kwa naiya qno abw̄,  
woman, they kill cow for her ; if you call her calabash leaf,

akbatalu n'ago,      n'obqsi qbuna igakpqm qno abwq  
they collect on the farm,      any day you call her calabash leaf,

akbata n'ago,      ká nganà.      Owesieya, nwam,  
they collect in farm,      that I go home. She said to her, my child,

nwa nk'bqnutei afa, qno abwq      akbatalu n'ago.  
but I can't call you name calabash leaf      that they collect in farm

Osiya, nwam, afaii gabogefi ;      n'ony'  
She says, my child, your name will be young (?) cow ; that anyone  
qbuna amakbw' qnutei afa qnù abwq akbatalu n'ago site  
can't call your name      calabash leaf they collect in farm from  
tata wegaba n'iru ;      n'onye qbuna gakboyi afa qno abwq  
to-day on go in front ; that anyone that calls your name calabash  
akbata n'ago, mbqsi afu      k'agebw' onye afu.  
leaf they collect in farm,      on that day that they kill this one.

Qno abwq afu weseya qdémwa, nínem,      agam bu luyi nwa.  
Calabash leaf that says to her all right, mother, I will be your child.

Owelogó liya nwa ;      nwainy' afu nwqliba ainqli      owelenata  
She changed be child ; this woman was glad ;      she goes

n'onoiya, wé' iwu, sifa : bia gafulu nwam.  
back to her house, gives them order, says, come look up child  
Umu qruya nabq k'onyé'l' iwu afu siya : n'onye qbuna gakpo  
Two slaves that she gives law then says to them, whoever

niwa qno abwq akbatalu n'ago, n'agebwiya  
calls my child calabash leaf that they collect in farm, he will be

mbosi afu.      Faseya : nne ainyi, ainyi kwé'l ife  
killed in that day. They say to her our mother we agree to this

ikulu.      Nwainye afu wé'l' Abogefi, tinyeya nim'onq,  
thing you say.      The woman took Abogefi, put her in house,

nébu éwu, nébu qkokq, wénesilie nli ;      onetuya  
kills goat, kills fowl, takes for her to cook food ; she calls her

Abogefi, nwam, kwa ototo obié ofu      nuku égu, wéle  
Abogefi, my child, every morning she kills one big goat, takes  
nélisie nli.      Abogefi neli ;      obié iméline ogwé ufie onakwo  
cooks food.      Abogefi eats ;      takes much camwood, she grinds and

n̄eru. Umuoru wéle n̄ewu iwe, si : ainyinwa bu umu mwade,  
rubs it. The slaves get angry, say, we are (sons of) men,  
elire qz' ife di nuiwa, mwa qno abwq akbata  
never eat good thing like this, but calabash leaf that they take in  
n'ago anqlisi ife nine nnainyi nwelu. Abogefi wéle wob'iwu,  
farm eats finish all things mother our has. Abogefi gets angry,  
si naiya gagwa nneya n' umu oru si naya nelisi ife nine  
says that she will tell her mother, that the slaves say she eats all  
nn̄efa nwelu. Nneya wéleyqbaiya, siya, nwam, abwainyena  
their mother has. Her mother begs her says, my child don't mind  
ife fan̄eku makana ife nine n̄ike muñwa nwéle bu n̄ikei;  
what they say because all things I have are thine;  
anana íti if'umuoru neku.  
don't listen to what the slaves say.

If e igeme bu qbulu inqeno ka muñwa sele n'ilisie ifenine  
What you do is if you hear that I say, you eat everything of  
nkemuiwa, mbwafu imal' qnq ḡezioku; osiya,  
mine, for this time you know it is true word; she says,  
n'íkekwe n'umuoru gakpokuya qno abwq akbata n'ago.  
perhaps slaves will call her calabash leaf they collect in farm.

Nneya siya ony'qbuna kpqluyi qno abwq  
Her mother says anyone that calls you calabash leaf  
akbata n'ago, qbepu ísi mbqsiafu. Ol̄ ka či  
they collect in the farm, his head is cut off that day. When day  
qfolo, nneya gwasiya umuiruya etu fagesisilia nli, wé  
broke, her mother says to slaves now they go cook food, she goes  
jébe qlu; qlüziya k' agu gobal' Abogefi; qk'bqfa  
to work; it reaches time that hunger catches Abogefi; she calls  
buté nni, fasiya: qno abwq akbata  
them bring food, they say to her; calabash leaf that they collect  
n'ago inarelu n'qkbqlqnto; owelu kwaš,  
in the farm you do not reach kitchen; she begins to cry,  
ákwá, kwadéb onq; ofuke nwannono anakbo afaiya  
prepares to go home to farm; one of the birds they call her name

Ezentumuri, welibia si Abqefi : akwazin' ákwá ; čeli ka Ezentumuri, comes says to Abogefi : don't cry again ; wait let your nneyi nata qlu. Owekweya nakw' ákwá gainye mother come back from work. She agrees, cries, till her mother ka nneya natalu. comes back.

Owęgwaya ife ike umuiru gwaleya ; nneya wędà n'ani She tells her what slaves say to her ; her mother falls wękwał̄ ákwá ágadaga, węsi, n'qbu ife, siya amui aro down, begins to cry much, says, it is what she says I never bore iwa, mèliye ika Oweli jid' umuiru nabq afuyimw child, which does that to her. She takes the two slaves, but Abogefi siya : nneya, qbqlona ibuq fa, t̄omaingwe nya najekwe Abogefi says : mother, if you kill them, I must go back n'ago t̄omaingwe na nneya amutaiya buooya iławainye anębul' to farm, that her mother who bore her, calls her woman they kill efi nnaiya amutaiya buooya iławainye ębulefi, t̄omaingwe, mwa cow for, that her father who begot her, calls her woman they kill iławiru di n'onq kpkloya qno abwo akbata cow, but the slaves in the house call her calabash leaf that they n'ago, t̄omaingwe ; akbataiya n'ago, t̄omaingwe, naiya najekwa collect in field ; when they collect her in the farm that she must go n'ago, t̄omangwe ; akbatageya n'ago t̄omangwe, naiya nejekwe back to the fields : if they don't collect her in fields, that she must n'ago t̄omaingwe.

go back to the fields.

Nneya wębu umuoru nabq afu, bęf' isi, butgle Her mother kills the two slaves, cuts off heads, carries Abqefi ísíya ; yawęli isifa mè ife nzokwasi to Abogefi says to her ; take heads of them that do this as stool for ękwu. mw' Abqefi nakwaljiti ákwá, si naiya gana n'ago feet ; But Abogefi goes on crying, says she will go back to fields,

nneya dà n'ani naiyoya, siya : iławam, qbu glni her mother falls down, begs her, says, my child, what do you

ka inaç̄o ka mm̄e ?	ebugum ndi gwaleya á jokù ;
want me to do ?	I kill those who said you bad word ;
m' inaganéke ono ;	qbulu ina, gini ka ngeme ?
but you prepare to go,	if you go, what shall I do ?
Abogefi siya	nneya na fa qm̄ebigo iwu ñike muyelie
Abogefi says	to her mother that they break the law which I give her,
makana agwalungi n'obqsi afu,	si n' obqsi agakboiya
because I told you in the day,	I said that on the day that they call me
qno abwq akbatalu n'ago,	ka ngana.
calabash leaf they collect in the farm,	I go.
Nnuya wabwata oru qzo,	mwad' eto, osifa
Her mother brought other slaves,	three men, says to them
n'iwu ñizi ngeny' unu bu	Abogefi, ñwam, ony'
that first law, I shall give you is,	Abogefi, my child, whoever
qbuna gasiya : bia n'qkbolonto ;	nagamébu ony' afu.
says to her : come to the kitchen ;	I will kill this one.
Fawékweya, fawébili,	fanqeme ife qfumma
They agree, they live (there),	they do the thing well ;
fa n'Abogefi	eseréz' oku qzo ;
they and Abogefi	never make palaver again ;
aŋli mwakafa	nnéfa wéiwi
is glad for them,	si naiya eñwe qzibo ñdibo ; olú ofu
mbqsi ñjebelu,	says that she has good servants, it reaches
one day she goes,	ofu nim' umuoru afu wesi :
ka inéme kwambqsi anqbulug' efi n'ewu,	gini every
day they kill cow and goat,	mwa inaré je
olu,	but you never go to
work,	qno abwq akbata n'ago.
Owékulu onqzibô	ñwannono anakbô Ezentumuri
She starts for home at once ;	a bird they call Ezentumuri
wélibje gagwa nneya ife mélino.	Nnuya wélikulu
goes tells her mother the thing she just does.	Her mother starts
bul' ekbaiya bwal' qso natâbwa ;	qpotu n'uzo qfodq
carry her basket, runs back ;	she comes out on road it is

ñwantinti                k'olüe n'qbe qkbatäl' qno abwö  
 left small, then she reaches place she collects the calabash leaf ;  
 owefoya k'qnabia,    okw' ákwá siya, nnemu, ñwannem,  
 she sees it that it comes,    she cries    says, my mother, my child,  
 nnem amutam,            kpqm ñwainye anebulefi, tømaingwe,  
 my mother bore me,      calls me woman they kill cow for,  
 nnaiya amutam, tømaingwe,            kpqm ñwainye anebulefi  
 my father who begot me,                calls me woman they kill  
 tømaingwe;    mwa ñworu no n'onq akpm qno abwö akbatalu  
 cow for ;          but slave that is in house calls me calabash leaf they  
 n'ago, tømangwe ;    akbatalu n'ago, tømangwe ana jem n'ago  
 collect in the field ;        if they collect me in the field I go back  
 tømangwe.  
 to the field.

Nneya tøra okbaiya toqluya ;                qbwanareya ;  
 Her mother threw down her basket and fell upon her. She runs away ;  
 ,ometu abwo aru ;                oggl' abwö                nneya akw'  
 she touches calabash leaf ;    she changes to calabash leaf ;    her mother  
 akwá ágadaba ;    wébéli ákwá, na ;    olüe onq bue umuiru  
 cries much ;    she cries and goes home ;    she reaches house kills  
 etq afu                wékwaba ñwaiya imelim' aro mw'afqrözeyea  
 slaves three those ;    cries for her child many years, but never sees her  
 qzö.  
 again.

### ÁYA MÀKÀ NDI UMUČUKU NÀ OKA. WAR OF UMUCUKU AND OKA.

Ólulu aro afu, ézè ndi Unučuku wéjé                gote ndi  
 It reached the year the King of Umucuku took    hired the  
 Abéliba ; siçfa kă-biafa biabue                aya n'Qka                Qka  
 Abeliba ; says that they come bring                war to Oka.                Oka  
 wgle toča onq n'en' osisi ;                fawele wéçbe ifè, točal  
 built houses on the trees ;                to keep they built for  
 umwazi kugofa n' en'osisi.  
 children carry them up trees.

Owēlue ka fabialufa ; ęwęfa nqta n'ęnu osisi ; fa węle  
 It reached that they came, they sit on trees,  
 bwab' ébwé                buefa qkqtq mwadu.                Owęmesia  
 fire guns                kill many men.                After they run  
 fawębwāfusia k'ägo gubalofa.                Ewęlefä čita ji na qka,  
 about ; hunger catches them.                They take collect a few yams,  
 węroba ka falie węluńw' ikè wajigano qgo.  
 roast to eat to restore strength to continue war.

Olñe ka bialu, k' ęlię ji                                ndi bainye węlidà  
 It reached that they eat yams,                                our people came  
 n'ęnu, węlečobafa                                        węl' umma buęfa  
 down from top, take pursue them ;                take machet cut them ;  
 fawęčobafa                fabwasasie n'oifia.  
 take chase them ; they run scatter, into bush.

Ndi bainyi čičali jifa,                čobaziäfa                ka fabwefa  
 Our people loot all their yams, run after them        to kill  
 mwafaforqzefa ;                                ęwęlibia si k'ainyi alidęte  
 but do not see them again ;                they take come tell us to  
 n'ęnu, na anačagofa                                ainyi węledętębe n'ęnu  
 come down, that they have all gone ;                we take come down, go  
 webia bučielu n'eka ainyi bi nabuo.  
 back stay where we go before.

Ńnàńnà očięmu siwębá n'onqńga.                Aro n'eši  
 Great grandfather my comes to enter prison.        Six years ago my  
 galaga nńamu gwęlum ka nńańnań očięmu siwębata n'onqńga.  
 father told me how my great grandfather says he came to enter prison.

Qsiya n'qbu k'osiwęje ;        Ofuke n̄wainye afu n̄węle qkoko  
 He says him how he passes go ;                a certain woman had fowls  
 ili netq ;        Ńwannannam očie węfuga n'ilo ;        n̄kwq wębulu  
 thirteen ;        so of great grandfather went out ;        kite carried away  
 ofu qkoko n̄ke zolono.  
 the one fowl with chickens.

Owęle rua n̄kwq k' qnębu qkoko ;                di n̄wainya  
 He takes shout kite that it carries away fowl ;        husband of woman

## "LITTLE RED RIDING HOOD."

Ofuke nwatakele, nneya nafoqo n'ainya, mwa nneociye  
One boy his mother loves him; but his grandmother  
afukalieya n'ainya. Olu ofu obosi nneyoçiye wek'b otalıya  
loves him more. One day grandmother bought for him  
qgodq n'qkqotq ife ogige jekwébe aru. Aru weñwuba  
cloth and all things he will put on body. Body fell sick  
níneoçieya; nneya węgonyeya ife ogakpajelu  
for grandmother; his mother bought him things which he will  
níneoçie; ofugá n'eqzi; ya na anu  
carry go to grandmother; he goes out on road; he and bush  
Oifia zù; owę juoiya kęd' qbe ijije. Owęsiya  
animal meet; it asks him where he is going. He says he is going  
nayakpaje níneoçieya ife. N'aru aderoiya mmwa;  
to his grandmother, take things. Body is not for her good;  
owęjuoiya kęd' qbe qbu; owęsi naiya bu n'azu oifia  
it asks him where she is; he says that she is behind bush where  
n'qbe nęku ósisl kwu.  
big tree stood.  
(9851) G 2

Anụ oifia węvulüya ụzọ ;                   lue n'ebé  
 Bush beast went before him ;                   reaches place where  
 nneyočie bu.  
 grandmother was.

Owęsiya :               imedaga ?               owejua odonye,  
 He said to her, "how are you?" she asked who he is,  
 Owesiya na muiwa bu ofu fanamu amu.\*           Owębinite  
 he says "I am the one they laugh at."           She gets up  
 n'ebé odine ;               wemęye ụzọ ; anụ oifia wabwata  
 from where she is lying ; opens door ; bush beast comes in and  
 bue nneočie.  
 kills grandmother.

Ofu fanamu amu bia, ofu ụzọ ye oye,       owęsia : nneočie  
 The one they laugh at comes, finds door open, says, "grandmother :  
 imedaga ?                   Ogeri ono.               Owębata n'im' qno ;  
 how are you ?" She doesn't open mouth. He goes inside house ;  
 osiya : inqkwofu nídò ?   iji wędinglu díka onye nwul'anwu.  
 he says : "are you alive ? you lie down like a dead person."  
 Ogeri ono.                   Anụ oifia węsi n'agiga ębe ụzọ  
 She does not open mouth.   Bush beast comes out from side where  
 eye eye ;               wębia kaya noya ;           owèbè kw' ákwá.  
 door opens ;   comes to swallow him ;           he begins to cry.  
 Nnaya nagăbuge wefuziya k'onębę ákwá.       Owębata,  
 His father was passing and saw that he is crying. He comes in,  
 pal'ębwę, qpa, wębabue anụ oifia węzqputa nıwaya.  
 takes gun and shoots bush beast to save his son.

NNAMU GWELUM.  
 FATHER MY TOLD ME.

Qsi na fan' qgò Anugo ;                   fawečqfuga.  
 He says that they had fight with Anugo ; they drove them away.  
 Ofu onye węq nęnu, si ya naya       agarq abwa qsq ;  
 One man was on top, says that               he will not run ;

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\* Clearly a misunderstanding of the English story.

fawębuyatuoya,                    wębul' ísí.                    Qka węke anafa  
 they kill him,                  they cut off his hand.        Oka takes their land  
 węnako ji.  
 to plant yams.

## ASSAULT ON A WOMAN.

Ākokq maka ñwainye dimę jébe n' omago; ndi olu bwuya.  
 Story about woman pregnant going to farm ; criminals kill her.

Ofumgbwafo ka ñwainye dimę jébeli omago.        Qsi kaya  
 One day a pregnant woman went to farm.        She says that  
 je ngwa,                        n' ańwu gačă bueya.        Oluzie n'qmago  
 she goes quickly,            that sun will beat her.        She reached farm  
 ébè qkolu ji;                ofu nęku dińkpä nabq;        ka fa nęwu  
 where she planted yams ;    she sees big men two ;        that they dig  
 jiye ;                        qtie nkpü;                obu kan unu nęguče jim ?        egňe  
 her yams ;                    she shouts ;                it is you who dig up my yams ?    they dig  
 obaji n'asa.        ò ó ;                nay' amwara        na ob' unu nęguče  
 seven rows.        Oh, oh ;                that she does not know    that it is you who dig  
 jiye.                        Nkëna wékpebeluya ilo;        biko, ekofutakwana.  
 her yams.                    One of them begged her ;        please, don't talk out.  

Ókwie.                        Nkëna węsi                naiya gabakbō fa mwa.  
 She agrees.                The other says    that she will report them nevertheless.

Węwgli umma,        bube ñwainya ube umina n'abwa n'  
 They take matchet,        cut woman with matchet on jaw and  
 ăkoko.  
 side.

Ñwainye wékqoro;        eděfa na ñwyrugo;        nkëna wębia  
 Woman bends and falls ;    they think she is dead ;        one comes  
 doloya ife owo n'onu,        wębwăla.  
 and loosens her necklet,        runs away.

Anqkota ñwainye wębinite, wębwanaba n' onq;        qfuga  
 After a time woman rises up and goes home ;    she reaches  
 nębwęle onq,        qdà' n'uzo,        immē kočičenya ainya.  
 near home,                she falls on road,        blood covers her eyes.

Ndi bęfa wętie nkpü ; umu okolobia wębia, paleya  
 Her people shout ; young men come, carry  
 naba n'onq ; wę jubaiya qdinqo mélé ? Owęsifa  
 her into house ; ask " what is the matter with you ? " She tells them  
 nia jęlu omago qbe nya kqko ji ; Oofotazia,  
 that she went to farm where she planted yams ; she comes there,  
 fü nęku dińpa nabq ka farul' ani negu jive ; nya  
 sees big men two, that they stoop to dig her yams ; she  
 juqfa od'ęniwe ji fa negu.  
 asks them who owns the yams they dig.

Ndi bęfa wejjuooya imakwalefa ; qsifa na  
 Her people ask her " do you know them ? " she says that  
 ya miwalufa n' ainya, mwa na amorakwam ḫfafa.  
 she knows them by eye, but that she does not know their names.

Ewęjjuooya kede ndi qbe qbo ; qsifa na qbu ndi  
 They ask her where they came from ; she says that it is people of  
 Ifite Nibo. Eweduluya n'iru ony' oicá ; ewejide  
 Ivite Nibo. They accompany her, go before white man ; they  
 ndi čif Ifite Nibo ; ewesi ka fa čqba ndi bulu mwade.  
 arrest chief of Ivite Nibo ; they say they look for those who killed  
 person.

### ĀGABA NAČU NTA.

#### LION GOES HUNTING.

Ofumbosiafu k'āgaba naču nta, ikè gučaya,  
 One day lion goes hunting, strength fails him,  
 omakbulu na ndò ; qlar' qla ; oke năkwasiya ; owętęte ;  
 it rests in shade ; it sleeps ; rat climbed up it ; it wakes ;  
 ojid' öke k' obueya ; ofu anu oifia siya :  
 it takes rat to kill it ; a bush animal says :  
 biko, rapu oke ; owerapu oke ; āgaba jęb .  
 " please let rat go " ; he lets rat go ; lion goes  
 uzo ; obó węmadoya ; onaba mbà ka ya foa ; oke  
 other road ; net takes it ; it tries to get out ; rat

wesiya : rapu.  
says : "leave (it)." Qtawaliya obó ;  
It bites through his net ; qtawa  
owesi ágaba foa. Olukqotale ; okenenyé. it bites ;  
it says to him "go." It escapes ; it thanks him, qsiya  
n'omékeliye ; qsiya fanabq géméné n'  
it has done him service ; he says they two will make  
oiyi ; fawebili n'ofu ono ; fa diká ñwanne ;  
friends ; they live in one house ; they are like brothers ;  
emérigezie obu oke liye ; qsi n' ifeya osorqya.  
afterwards it kills rat and eats it ; says he did not like it.

## ONYE NERI AGO.

## LEOPARD MAN.

Onye afu jébe n'oifia wéri ago če ndi beye  
One man goes into bush and becomes leopard to watch his people ;  
efi, nabq wegawuge jiq ; owemakwásafa wétafa ;  
cows two were passing ; it jumps on them and bites them ;  
efi wénebe ; ofu onye nü owéba jébe, owéchéliye ;  
cow moos ; one man hears and goes there, waits for it ;  
owelu k'qbialu ; qwébia k'qdákwasiya  
it reaches that he comes ; he comes to fall upon him ;  
ñwok'afu wénili ummaiya obue n' qkba ago ;  
that man takes matchet his and cuts legs of leopard ;  
ñwok' afu wébowala ; ago wéçubiye.  
that man runs away and the leopard follows him.

Oluzie k'ágó čukataliye ; owégar' azú ;  
It reaches that leopard follows far ; he comes back ;  
si' n' qdumwa ; owenaba. Olue čie, owéče ñwok'afu ;  
says all right ; he goes back. At dawn he waits for this man ;  
owébia k'qfu efi ago bülü ; ago buliya.  
he comes to see cow leopard killed ; leopard kills him.

Ibëfa wesiya na fá agaradi gafu ñika wéje n' ono  
His people say that they cannot see this, and go to the home of the  
onye neri ago ; wesiya gerizina ago qzq.  
leopard man ; tell him not to turn leopard again.

Ńke néri ago węsifa nya ganéri ago ; ibéfa wejewele.  
Leopard man says that he will turn leopard ; his people go away.

Oluo ubqsi qzq oweječe ñwatakele na n'qla.  
Another day he watches small boy that goes to sleeping place.

Owęluo ka ñwatakele afu naże qla n' ańase.  
It reaches that boy then goes to sleep in evening.  
Ago węsi n' qbqno dàkpoya ñwatakele webuonye.  
Leopard passes where he was jumps on boy, kills him.

Nneya na nnaya węke qgo ; wejeku onye néri ago ;  
Mother and father prepare war ; go to house of leopard man ;  
nnaiya wępal' ékwè n' umma ; nneya wępala mbwa'.  
his father takes gun and matchet ; his mother takes quarterstaff.

Ewęfa jéglue bonye néri ago ; nna ñwatakele  
They go reach house of leopard man ; father of the boy  
wębwanye ébwè ; onye néri ago wębapota kaya dàkbo  
fires at him ; leopard man comes out to jump on  
nna ñwatakele. Nneya wę palu mbwa kugwo  
boy's father. Boy's mother takes staff and breaks  
onye néri ago fsi ; owędà. Nna ñwatakele węlu umma,  
leopard man's head ; he falls. Boy's father takes his matchet,  
wębueya n' afq ; onye néri ago węjjia kaiya niri ;  
cuts it in belly ; leopard man struggles to get up ;  
nna ñwatakele pal' ébwè węsu onye néri ago n' imi ;  
boy's father takes gun and hits leopard man on nose ;  
owędà ñwuru. Nne ñwatakele na nnaya wejeku umunafa.  
he falls dead. Boy's mother and father go call their family.  
Umunnaiya wębia pale onye néri ago wejenieya.  
His family come take leopard man, go bury him.

#### TORTOISE AND THE BLIND MAN.

Mbè n' qbwène iyale jebe ofu ñwoke bulu isi, ya na  
Tortoise and cock together go to one man who is blind, he and  
ñwunyeya. Mbè węlofofa ka faneli nli ; oweši qbwène,  
his wife. Tortoise sees them that they eat ; he says to the cock,

k' ainyi je ganatafa nli ; mwa ñigi, amukwana ;  
 "let us go and take their food ; but you," "don't you laugh ;"  
 qbwene welukweya. Fawe jelue ; disi sulu, ñwunyisi  
 cock agreed. They reach ; husband blind takes, blind woman  
 sulu, mbè sulu, qbwene sulu, nlifa wegusifa. Disi na  
 takes, tortoise takes, cock takes, their food finishes. Husband and  
 ñwunyisi welenob' qgo ; disi si ñwunyeyea, obu ñgiñwa  
 wife fight ; the husband says to his wife, "is it you eats  
 lisjli nli ainyi nine ? Ñwunyisi si disi, obu ñgi  
 finish food, our all ?" Blind wife says to blind husband, "is it you  
 ñwa lisjli.  
 that eats finish ?"

Fawelusjli nli qzo, sisiya bubute, falibe.  
 They take cook food other, finish it, carry it out, eat it.  
 Mbèku si qbwene, k'ainyi je, na fa akwadébego ilili. Mbè  
 Tortoise says to cock, "let us go, they prepare to eat." Tortoise  
 si : qbwene, mwa ñgi anukwon' amu mwa nobafa qgo.  
 says : to cock, "but don't you laugh when they fight."

Disi sulu, ñwunyisi sulu, mbè sulu qbwene sulu, nli  
 Blind husband takes, wife takes, tortoise takes, cock takes, food  
 gusiya fa wenoba qgo ; disi si nwunyeyea, obu ñgiñwa  
 finishes, they begin go fight ; husband says to his wife, "is it you knows  
 mwale ife neme nni ainyi ; ñwunyisi siya n' amwaram,  
 what is done to our food " ; the wife says to him,

ifé méluya. Ebwene wemub amu, mbè  
 "I don't know what is done with it." Cock laughs, tortoise  
 bwal' qso, mwa disi sele : onye namu amu ? Popampá,  
 runs away, but husband says : "who laughs ?" Carry,

pawatagi nà mbala bqm ; popampá palu mbè n' qbwene  
 carry you to court outside my house ; carry carries tortoise and cock  
 bata n' im' oguge. Disi wejukwasí qzo, si onye namu amu  
 into compound. Husband asks again, say who laughs  
 popampá, pagobe gi nenu ñku ; opagobe mbè n' qbwene.  
 "carry," carry you up on oil palm ; it carries tortoise and cock.

Mbè wèsiya : obu muñwa mbè ; yapadatamu ; disi siya :  
 Tortoise says : it is I tortoise ; carry me down ; husband says :  
 onye nèku ifenu, imigi n' ainya kwaçite ; owepadatagi,  
 "who talks that thing, your nose and eyes shut ; he carries you down,

owepadatambe. Mbè siya : n' ife igemeya  
 he carries tortoise down." Tortoise says : "what you (can) do (that) will  
 gewuteya, bu ya tunieya ènu n' ani qkbqñko ; yañokwanaia  
 hurt him, it is throwing him up on dry ground ; don't throw him  
 n'ani idemili. Owékweya ; owébulu ínbè gaba nikbelé mili  
 on wet ground." He agrees ; he carries tortoise to waterside,  
 ligol' ènu, toraiya n'ani nime mili ; Mbè wèledà m'oñwurq ;  
 climbs up, throws him down in water ; tortoise falls but does not die ;

olu ka èmèisia                           ínbè pota,                   je gawaroya,  
 it reaches that afterwards               tortoise comes out,       goes and washes,  
 pota ènugu,   wéle qdoya,   ofwò, si      naiya nata.  
 comes out on hill, takes his horn, blows, says that he is going back.  
 Disi wèlenü k'qnu                   mbè nàrà,                   si : onye nèku ifenu ;  
 Husband hears noise                   tortoise sounds,       says : who says this thing ;  
 popampá,           palu mbè panataye bém.           Popampá palu mbè  
 carry,               carry him to my house.               Carry takes tortoise

lue na bë disi.                           Disi kwèsi mbè, okwa nigi ?  
 reach house of husband.               Husband says to tortoise, is it you ?

Osi, n' atoyi n' ãni qkbqñko                           mwa ngi ánwura  
 He says, when they throw you on dry ground               you will not die,

mwa atoyi n' ani mili igañwuru.  
 but if they throw you on wet ground you will die.

Wèsiya imigi n'ainya gakpoçite gainye                   n'izu asa ;  
 He says your nose and eyes are shut                   reach weeks seven ;  
 imiya n'ainya gakpoçite, gainye n'izu asa.           Mbè qlir' if' q'buna  
 his nose and eyes are shut for seven weeks.           Tortoise ate nothing  
 mwa qfor' uzo,                           izu asa welu, qsi mbè  
 but did not see road,                   seven weeks reach, he says to tortoise,  
 popampá si nènu igwéle òraii n'ani ;                   na igarañwu.  
 carry from up in sky, throw you to earth ;               you will not die.

Popampá site nenu      ígwéle ṭorainbè n'ani.      Mbè dà,  
 Carry from up in the sky      throws tortoise to ground. Tortoise falls,  
 bwal'isiye.      Mbè zi ozi si nwunyeya,      ya  
 breaks his head.      Tortoise sends message, says to wife,      she  
 welu qkba bia,      bę      disi      ka obuluya,  
 takes basket, comes to house of blind husband that he carries him,  
 na ębwene alăputagoya      bue.      Nwunyeya wesiya  
 that cock takes him out and kills him.      Wife says  
 onye mbè zil'ozi ęsim kpolo nuku ewu dime      buoliya.  
 who tortoise sends on message says to me take big goat pregnant kill  
 and eat it.

Mbè zikwesi qzq, siya :      gwélo qkba, wele nkata  
 Tortoise sends again, says :      take basket, take round basket,  
 na mbè nwanega n' ębwene buliceleya  
 that tortoise, son of Anega, that cock kills him, cuts him up,  
 nibe nibe.      Nwunyeya siya : isi mu sue  
 piece by piece.      His wife says : do you  
 onq bainyi qko,      wel'qkba kponto,  
 say to me burn our house with fire,      take basket, put ashes,  
 welu nkata kponto,      pataliye.      Nwunyeya węsu onq  
 take round basket, put ashes, carry it to you.      Wife burns house,  
 kwakolo di n'onq,      bęfa bunegesia ife nine bennyea.  
 collects all in house, their house, carries all things to mother's house.

Onata kpqlqnto n' qkba na nkata pajelu  
 She returns, collects ashes in basket, in round basket, takes them to  
 mbè na bę disi.      Mbè węsi nwunyeya,      naiya  
 tortoise in husband's house.      Tortoise says to his wife, he sends  
 zili ozi si nigi welu qkba bia gebuluya.      Isim nkizizi  
 message, tell you, take basket come and carry him.      You say to me  
 first time,

musigi kpqlo nuku ewu dime bue;      musiyi nkęboa  
 I say to you take big goat pregnant kill;      I say to you second time,  
 wel'qkba,      welu nkęta,      bia.      Na ębwene bulisim,  
 take basket, take round basket, come.      The cock kills me finish,  
 nibe nibe.      Iwelu sue onq bainyi bue ofu ewu  
 piece by piece.      You take burn our house, kill the one

ainyi ñwelu, kwakol' ife nine ainyi ñwelu, bu nèbenneyi  
goat we have, collect everything that we have, carry to your  
mother's house,

inaganata wel'qkba, welu nketa, kponto  
you come back take basket, take round basket, ashes of  
onqbainyi, ipatalum. Ejimu nto gémegini ?  
our house, you carry to me. What do I take ashes to do ?

Ñwunyeya siya : gincka inaço bę disi na ñwunyisi ?  
wife says : what do you want in the house of the husband and  
wife ?

ga na qbwene kpako ; qbwene wegqbueyi ; obu ga  
you and cock arrange ; cock deceives and kills you ; you are

inago ; owelu qkba na nketa, tötökö mibé  
cunning ; she takes basket, round basket, picks out tortoise

wębuluya na nal' ono bulu mibé  
and puts him together carries him and goes home, carries tortoise

töboiya n'onq qib osul' qko, mibé nákwa ákwá ;  
and puts him down in the house where she has fire ; tortoise cries ;

Ñwunyeya węrapu mibé, bwanaba benniya,  
his wife leaves tortoise, runs away to her mother's house  
mibé węñwuru.

tortoise dies.

#### SPEECH.

Ofu mbiale mu, Onyeso, nw' Ezénri,  
It is I who come, Onyeso, son of the Ezenri,  
nnam bv' ézé, inwgbu fci nefug' ézé,  
my father was chief, I got Ici marks before I got teeth,

izu' linenq nw' ézè fu éze  
at fourteen weeks the son of the king has teeth, but if  
m'obug' fci, ofu ézé, obulu nsq, etufuenya.  
without marks, teeth come out, it is forbidden, they throw him away.

Kénekanéra ndi mèlu nkpto nw' éz'  
Every town that makes noise son of the king agaba n'ododoñwa  
goes to that country,

węśia :	bięme,	mw' abwana :
and says :	don't do wrong,	don't make war,
anunqo ;	oka n̄w' ézè neme.	Ainyi jibulu
don't fight ;	so son of the king does.	We are wearers
ony' ago ;	ife sil' ikè n'obodo,	obolia bwona
of leopard skins ;	anything violent in the town,	it is if
ainyi bu umu èzè	eje dokweya ;	qbia ka
we are sons of kings	for us to go and settle it ;	when the
Gov'ement	eji pota ewele n̄wele Ibo nine ;	ainyi wesi
Government	comes they take and get all Ibo ;	we say to all
Ibo n' ife ainyi neli k'āni qdqbū n' ainyi ;		
Ibo the thing we eat that the land may be good for us ;		
ainyi bu Nri n' ísí ani Ibo nine ; n' obu ainyi bu ony' isi		
we are Nri, head of the land, all Ibo ; we are head of		
n'obulu nine nča ;	enugov'ement welubia ainyi	
the people, all towns ;	when the world of Government	
węnenęj obodo mębia.		
came we mind them and the town spoils.		

## TORTOISE AND HORNBILL.

Mbè nwanęga nǎapia iyi, jeb'  
 Tortoise son of Anega and hornbill together, go to  
 ókù, ekb' at 'aku M'bè węsi  
 collect property, to take palm nuts. Tortoise says to  
 apia: biko n̄wannęm, tinyem na nkuyi, węfelu,  
 hornbill, "please, brother, put me on your wing, fly,  
 bę nęnu nkü. Muńwa gainyak'b'a, ainyi  
 perch on palm tree. I will hang bag, we will  
 getinye akü nimeya; apia wękweya wętinye m'bè na  
 put nuts inside;" hornbill agrees, puts tortoise on his  
 nkuya, węfelu, bę nęnu nkü.  
 wing, flies, alights on palm tree.  
 Onak'b'at' akü onenye m'bè; onak'b'at' akü, onenye m'bè.

Mbè si n' ogèle akb'a oinya, n̄ewel' akù, nata,  
 Tortoise from hole of bag he hangs, takes nuts, eats,  
 mw' apia amwana ; apia anak'bata akù nenyé  
 but hornbill does not know ; hornbill takes nuts, gives  
 ínbè ; owémékête ; apia juba ínbè, siya  
 to tortoise ; he goes on ; hornbill asks tortoise, says  
 akb afu oj̄unurq ínbè siya, n' qkajurq,  
 this bag, is it not full ? tortoise says, it is not full,  
 apia kweya, nak'bata akù, nenyé ínbè.  
 hornbill agrees, takes nuts, gives to tortoise.

Emesia ka ñkè agñlu apia osi ínbè  
 After strength finishes for hornbill, he says to tortoise,  
 wete akb ãfu, ka nnene ínbè wëtiniyeya  
 but bring this bag, let me see ; tortoise takes

akb'a, onene wefu, n' akù adero n' akb'a nčanča.  
 gives him bag, he looks, sees that nuts are not there in bag at all.

Owé juba ínbè, siya kede aku nnenyegi ?  
 He asks tortoise, says, where are nuts I give you ?

ínbè siya naiya amwara mbw' oke ji wélu bëpu akb'a.  
 Tortoise says he does not know when rat took, cut bag.

Inak'bát' akù nenyém, anam etinye nim' akb'a, amwaram  
 You collect nuts, give me, I put them in bag, I do not

n' akù adafusia ; apia siya n' qbu asi  
 know that nuts all fall out ; hornbill says, it is a lie,  
 na ñgiňwa bu ínbè, mwale ife mél' akù ; owéle  
 that you, tortoise, know about nuts ; he takes

tora ínbè ínbè dà na nime' orimili ; Mbèku wénekéte  
 throws tortoise down, tortoise falls in middle of river ; tortoise looks ;  
 ainya omar' ife ñgême wéputa owék'bok qba  
 does not know what he will do to come out, he calls many  
 umwazu, sifa n' obulu na fa ębugonye nenu ani, naiya  
 fish, says to them, if they carry him on land, he will  
 gegosifa ofuke omaliča ęgu nyamutalu owësi k'  
 show them one nice song (dance) that he learns ; he says

unu nyę nti etu nya gesęgu, fawęsiya, yaguq ka fanu  
 listen how he will sing, they say, sing let them hear  
 mbęku węgwosi; umwazụ bwanu imulimu bwa.  
 tortoise sings fish run together run.

Umwazụ nine di n' orimili welobwakqba fabugo mnbè nęnu  
 Fish in all river run together, they carry tortoise on  
 ani; olu ka fa bugotęsiliya osifa kb'kqba afisia, nęku  
 land; when they carry him finish, he says to them, collect grass, bundle  
 uku afisia, fawekweya fakb'abqba afisia dika k' osigwafa  
 big of grass, they agree, collect grass as he tells them.

Mbè węsifa: unu nine baie n'im' akęlekę; fawękweya  
 Tortoise tells them, you all go in grass, they agree; He  
 Owegobalofa egu, si: Umwazụ bwa n'imulimu, bwa; umwazụ  
 sings to them, says, Fish run together, come; fish  
 nine webwakqba nim' afisia. Mbęku węwgle qko sunye  
 all run together in grass. Tortoise takes fire, puts  
 nim' akęlekę; qko wębwabusiya umwazụ nine; qbu sq ofu, evi  
 fire in grass, fire burns, kills fish, all only one evi passes  
 si n' qko bwabana mili; ofu k' aja si n' qko bwapota  
 from fire, runs into water; one aja passes from fire, comes  
 bwaba na mili; qbu n' qfo k' uniwarzụ nine dięe iče siwelu  
 out, runs to water; it is thus that fish all different take,  
 bwaputaneya ofu ofu, węmoba azu qzq welum' oba nim' mili ori  
 run out one by one, take to bear other fish in water.

Mwa mnbè lolo k'azụ nine gusiya mw' agurq  
 But tortoise thinks that fish all are finished, but they are not;  
 obu n' qfo ka mnbè nąpia siwelu ji qkō n'orinili.  
 it is thus that tortoise and hornbill go take property in river.

Mbè welukbokobe umwazụ nine k' abaiwurusi; okbonyęfa  
 Tortoise takes to collect heap of all fish that died; he puts  
 n'akba; owęl' ofuk' udu nyujoysię grò kwuciye, kękwiya  
 them in bag; he takes only one pot, fills it with fat, shuts it, ties it  
 nęnu akba, wępalu, naba, miwa if' ɔlolù węnyuju grò n' udu  
 on bag, takes carry, goes home, but why he thinks take fill pot

bu qbūlu na ozu anumanu n'uzo ; fa juaiya : ínbè, obugjní with fat, is if he meets animals on road; they ask him: tortoise, what do ka ibu ?      owęsifa n' qbu      ozu ñwadqra you carry ? he tells them that it is the body of person's daughter, ñwūru mbwędéri ka ajębute. Qsiya gwaziafa nofo, nia who died long ago that he carries. He says if he tells them so, that wę'l a akaiya, kwuyęp udu q̄rò, osie umanumanu ; abwal' qso he takes his hand, opens pot of fat, it smells (for) animals ; they run

siya n' ; qbu ezie. Owępota n'uzo zu ato away, say it is true. He comes out on the road and meets a bush cow ; ato jubaiya ínbè qbū gini k'ibū n'akb'a ; osiya naiya jelu the bush cow asks tortoise what he has in his bag ; he says he is

gębute ozu ñwadqra ñwūru gederi ; carrying the body of a woman of the people who died long ago ;

inqr̄o k' onęsi qsiya bu ato don't you notice that it smells ? he says to him, he is bush cow,

naiya nqr̄o ; ínbè tiny' aka n' isiya he does not perceive it ; the tortoise takes his hand and puts on his

kwúpu ndu árò ;      owęsiya, ato węsiya, qbu ęzie, head and opens the pot of fat ; he smells, the bush cow says, it is true,

ato webwał' qso bwał oifia. Mbè gaba pota zu the bush cow runs, runs into the bush. Tortoise goes on and meets an

enyi ;      enyi siya,      akataka,      qbu gini k' ibu ? elephant ; the elephant says, big man, what are you carrying ? qsiya naiya jele gębute ozu ñwadqra nke ñwūru mbweri he says he is carrying the body of a daughter of the people who died long ago ;

enyi węsiya      gosim akba, ka, nnene      ínbè siya the elephant says to him, show the bag, let me see, the tortoise says,

inqr̄o k'onęsi ?      owętiny'aka n' isiya kwupu don't you notice that it smells ? he puts his hand on his head, opens

udu árò osiye      Enyi bwał oifia,      siya he pot of fat and smells it ; the elephant runs into the bush, says akataka, pale jebe qbu ęzie ;      ínbè welegaba big man, carry it and go, it is true ; tortoise takes it and goes on.

Opotakwasi n' uzo ozu ago, ago siya  
 He comes out on the road and meets leopard, leopard says to him  
 "ony' uku n'qra ogini k'ibu ?" mbè siya  
 "big man of the people, what are you carrying ?" Tortoise says  
 naiya bu ozu nwadqra nke nwulu mbwieri.  
 to him it is the corpse of a woman of the people who died long ago.  
 Inqro k' onesi ? qtiny' aka n' isiye, okwuyepu, osiye  
 Don't you smell ? he puts his hand on his head, opens, smells  
 ago siya "ony' uku n' qra qbu ezie  
 and the leopard says to him, "big man of the people, it is true,  
 mw' anagam esoyi gejeniya. Mbè siya ngi, ago,  
 but I follow you, go and bury it." Tortoise says to him, you, leopard,  
 nèbu efi n' ato, si na ngi gesum gejeni ozu  
 kill cow and bush cow, say that you will follow me, go bury corpse  
 nwadqra n' esisi ; qsiya naiya gesoya  
 of woman of the people that smells ; he (leopard) says he will follow  
 him,  
 gejeniye, mwaka na qbu ada ainyi nine. Mbè siya qdémwa.  
 bury her, because it is daughter of all of us. Tortoise says all right.  
 Owesi ago čelum n' ebe ka njé jenyuo nsi  
 He says to the leopard, wait here, let me go and defaecate ;  
 owélu nim' oifia nyuo nsi wélu nkpol' ose oiča  
 he reaches inside bush and defaecates, takes one seed of pepper white  
 tukwesi nènù nsi.  
 pins it on dung.  
 Ago wélukb oiya mbè, mbè ; nkpol' ose  
 Leopard calls to him, tortoise, tortoise ; pepper seed  
 siya, kainyusi nsi ka mbia.  
 says to him, let me finish defaecating let me come.  
 Ago kweya qdímwa ; qdokata nwantinti oge okboiya,  
 Leopard agrees all right ; he waits a little time, calls him  
 mbè, mbè, ozaiya, siya kainyusi nsi, ka mbia ;  
 tortoise, tortoise, it shouts let me defaecate, wait ;  
 ago kweya, qdímwa ; qderega nwantinti oge okboiya,  
 leopard agrees, all right ; he waits a little, calls him,

míbè, míbè, osiya kainyusiya nsi, bia; iwe wéwo tortoise, tortoise, he says let me defaecate, come; anger takes ago. Ago wéba nim' oifia, wéfu na míbè leopard. Leopard goes into the bush, sees that tortoise anqrozi nébafu. Owélubwa qso jé bę míbè; duo is not there. He runs, goes to home of tortoise, is just míbé sisie nli, bütę k' olibe; ago wélibata finishing cooking chop, carries it out to eat; the leopard comes and wésiya, ony' uku n' qra qkwamu k' iläfulu says to him, "big man of the people it is I that you deceive." Mbè tuoya, "ago, ñw' oli na mmé"; osiya Tortoise answers, "leopard, child of eating with blood"; he says to ago n' ikbe amam. Bia gënlibę nli. Ago wékweya, leopard that judgment catches me. Come eat chop. Leopard agrees, wébia bulu míbè, tanye n' okbulu ikwe, nod' ani nénuya, comes carries tortoise, puts under mortar, sits down on him, weleneli nli. eats chop.

Mbè nökata, si, Mu, míbè, ñwanega, Tortoise stays long, says, I, tortoise, son of Anega, sisili nli ngeli; ago owulu, ñw' oli na mmé, cook food I shall eat; leopard (son of) cotton; child that eats with blood, wélibata bulu muñwa, míbè, ñwanega, wel' ikwe, he comes and carries me, tortoise, son of Anega, takes mortar, kpudom, nol' ana nenoza; olilide anu lisiye okpugo ikwe, covers me, sit down on it; after he eats meat finish he opens mortar,

čęl' qk'bokbo, wélem, węl' akpopu nli tilim. takes bones, puts for me, takes pieces of food puts for me.

Ago wejuaoya, akataka, ñwanega, odu nk' inęku? Leopard asks him, son of Anega, what are you saying?

Qsiya, nnam, ago, ñwa oli na mmé, He says to him, my father, leopard child that eats blood, qkwurqm if' obuna, asim n' qkb okb azu inyelim I do not say anything, I say that bones of fish that you put for me nasqm osq. Dalu, nnam, imęke. are sweet for me. Thank you, my father, you do much.

Qbu nqfo ka mbè lolu kaiya wélafrña ago, mw' ago  
 It is what tortoise thinks that he takes deceive leopard, but leopard  
 mwale ife mbè nelo.  
 knows what tortoise thinks.

## MBEKU NA OGQYA.

(TORTOISE AND HIS FATHER-IN-LAW.)

Mbèku jèlo ákwá                    bqgoya                    oule of umbqose  
 Tortoise goes to cry in father-in-law's place ; it reaches one day  
 ka mbèku nakwadébe ije nakwa                    bqgoiya  
 that tortoise gets ready to go and cry in house of father-in-law ;  
 owènu k'ofu onu nara dìka onu opu owèsi n' obu odi,  
 he hears one noise sound(ing) like noise of flute ; he says it is "drum,"  
 ikunneya narañwo                    si naya gesu unqbeya  
 his mother's people sound this, says that he will burn his own house,  
 maka na ibeya jiye tèlu aka.        Mbèku wèwèl' qko  
 because her place to go is far away. Tortoise takes fire, puts fire  
 sufa bęya                    su qbă jiya                    mèbisi ya ife nine oiwèlu ;  
 to his house, puts fire to his store yams, spoils all things that he has ;  
 owèlugaba pota n' uzo wéfo ololingodo, juooya mwale, qbe  
 he goes on road, sees grasshopper, asks him, do you  
 opinu anara ?                            Qsìya bu ololingodo  
 know place this flute sounds ?        He (*i.e.*, grasshopper) says, it  
 k'èdetosiara                            Mbèkè siya nia nolo k'onara  
 is grasshopper that is crying ; Tortoise says that he hears  
 "fifi," anágala níti, ngeli,        mwa mbefà anagala níti, ngeli.  
 that he cries "fifi," long ear, big,        but tortoise their, long ears, big.  
 Mbèku wèsiya n' qbweya            siya na igedujem        be  
 Tortoise says it is he, says to him that you will lead me to  
 ogonìwoke                            nwulùno ;        siya maka na muñwa bú  
 house of father-in-law, that is just dead ; he says because I am  
 mbè ;                            qbulu na mu àkwàba, ainyammili anarabwam  
 tortoise ;                            if I cry my tears cannot run down  
 makána abum ogalainya, n'lfele némé ogalainya nakwa  
 because I am rich, that shame takes (does) rich men to cry  
 (9851)

ákwá ḡbe mwade nò.      Ololingodo wèsiya,      mbékú  
where person lives.      Grasshopper says,      Tortoise,

giniá kaigényem mwa ainyi jesiya ?      Mbè siya naiya  
what do you give me after we go finish it ?      Tortoise says he  
gètinyègi nim' okbu nkbu n'isi siya n' qbolona fabutè nni  
will put you in hat that covers head, says if they bring food, I  
aiyam ḡkeya ḡkala nabò ; ikbol' ofu, ḡkbolum ofu.  
will divide it in two ; you choose one, I take one.

Ololiingodo wèsiya qgini k' igème k'ainya mili wèbuaga ?  
Grasshopper says, what will you do that tears go run ?

Mbè siya naiya gejè gačota ulè jioko,      wèleya tinye  
Tortoise says that he will go find rotten plant, take it put on  
n'egèdège irum, kb' ukwèseyea òkpú.      Qbuluna inèbu qdoyi  
forehead of my face, take hat cover it. If you blow your flute,  
mbwè qnqkatàla      qwonyem akam, tie n'isim, si  
time that he sits (short time) I lift my hand, touch my head, say,  
afoàm aluò      qgqiwoke aíwuru.      Apiam aka n'  
I see forbidden thing, father-in-law is dead.      I press hand on  
egèd' irum, mili abwalete.  
forehead, water runs down.

Ololiingodo kweya      fajebe bogoyaíwuke,      lue.  
Grasshopper agrees ; they go to the place of father-in-law, reach (it).  
Mbè da n' ani,      tie nkbu, nna, o o,      afoam alo,  
Tortoise falls down,      shouts, oh, my father, I see forbidden thing,  
oti aka n' iru,      mili abwalete.      Mbè dà n'ani qzq,  
he knocks hand on face, water runs down. Tortoise falls down again,  
tie qgqiwoke ;      oti aka n' isiye,      mili  
shouts, my father-in-law ; he knocks hand on his head, water  
abwalete ;      ndi qgoya nwoke wèbwakqba, nasiya,  
runs down ; the father-in-law's people male run together, answer  
him,

qgò ainyi nwoke ḡbezín' àkwà.      Mw' ololiingodo nèbèlili  
our brother-in-law, stop crying. But grasshopper cries more and  
àkwà ; mbivè mbè nèkètèl' ainya,      ku isi n'ana, nna,  
more ; then tortoise looks round,      knocks head on ground

o, o, qgɔ̄nwoke, afoam alo, oti aka  
oh, my father-in-law, father-in-law, I see forbidden thing, he knocks  
n' isiye, mili abwalete. Ndi qgɔ̄yaiwoke siya,  
hand on head, water runs down. People of father-in-law say,  
qgainyiwoke, qbezin' ákwá igasukw'ono.  
our brother-in-law, stop crying, you will break your neck.

Mbè koa isi n'ani tie nkpu, bainyi, e, e, qgɔ̄nwoke  
Tortoise knocks head on ground, shouts, our people, my father-in-law  
ańwuru; ofúa aka n' iruya, nd' qgɔ̄yaiwoke si  
is dead; he presses hand on his face, those of father-in-law say,  
mwakana, ngi okqnye mwadu nębe ákwá díka  
because, you big man cry like a poor man that knows  
obwənye na amwara ifè. Mbèku koa isi n'ani daba tie,  
nothing. Tortoise knocks head on ground and shouts,  
nkpu qgɔ̄nwoke, mwa odi ka ngeme? Ofu qgɔ̄nwélé  
brother-in-law, what shall I do? One father-in-law I  
ańwuru, nna, e, e, afulum ainya; umunna,  
have is dead, oh, my father, I see suffering with my eyes; brothers  
e, afoam alo. Mbè węlukwasi ákwá yale.  
oh, I see a forbidden thing. Tortoise cries finish, leaves it.

Nd'qgɔ̄yaiwoke węlubuťe mwainya, oji, kutę  
The male relatives-in-law take carry palm wine, kola, water  
mili mwaka ękw'aka na efia iru. Mbè węlukunia kw'akaya,  
to wash hand and face. Tortoise stands up,  
fia iruya, węl'oji, wę qji, ke, qkala nabę,  
washes hands, face, takes breaks kola, shares, two equal shares,  
nye nd' qgɔ̄yaiwoke ofu. Očil' qji nke lulu luya n  
gives to his relatives-in-law. He takes kola that is shared to him and  
ololingodo, tasiya, mwa očetaraiya, ińwq mia  
grasshopper, eats finish, but does not remember him, drinks palm  
wine,

nke lulu ya n'ololingodo, mwa očetaraiya.  
which is the share of him and the grasshopper, but forgets him.  
Ololingodo węfo ife mbè nęme; obwa nkiti, nędi ndidi.  
Grasshopper sees what tortoise does; he keeps silent, be patient.

Nd'qgqyaiwoke kp'qlu m̄bè,      ba nim'onq,      butè  
 People of the father-in-law call tortoise,      go inside house,      take

nni, bunye m̄bè, but' ofe, bunye m̄bè.  
 food, give tortoise, bring soup, give tortoise.

Mb̄eku w̄ebido ili nli;      ololīngodo kpoya : m̄bè  
 Tortoise begins to eat food;      grasshopper calls: tortoise  
 ozaiya,      osiya k̄ede nli nk̄em ?      Mb̄eku siya :  
 answers him,      says where is my food ?      Tortoise says :

čelug' odo, ka nlisi nk̄em tupu iginwa ḡelibę.      Ololingođo  
 wait,      that I eat finish mine before you will eat.      Grasshopper

w̄ekweya.      Mb̄eku n̄eli nli lisiye fa nine, mwa odobw̄erezi  
 agrees.      Tortoise eats finish all but never keeps food

nli ololīngodo n̄canča.      Ololingođo wek'bouya : m̄bè,  
 of grasshopper at all.      Grasshopper calls : tortoise

ilisigo n̄kei ?      Mb̄è siya : oiyim, q̄bel' em̄em  
 you have eaten yours ?      Tortoise says : my friend, I am sorry

makana éčęzđolumeyi.      Ololingođo siya : m̄b̄eku,  
 but I forgot you.      Grasshopper says : tortoise,

inačo ka nk̄olo ndi qgqiyi ife im̄eleno ?  
 do you want me to tell the people of the father-in-law what you have  
 just done ?

Mb̄è siya : biko, oiyim, akqnalofa, na fa  
 Tortoise says : please, my friend, don't tell them, that they  
 kagęgu nli qzq,      owęlobue lim ęgu qgq  
 prepare other food,      he takes to kill for me the goat of brother-in-law

mbw̄e afu agam akwogo ugwo ndi m̄ebilu.      Ololingođo  
 when I go pay your debt for that which I spoil.      Grasshopper  
 kweya.      Mb̄è wesija ololīngodo : k' ainyi bodo kwabe  
 agrees.      Tortoise says to grasshopper : let us begin to lament for

ákwa qgq.      Mb̄eku w̄ebé, akwasí, iyóo, ò, iyóo, ò,  
 father-in-law.      Tortoise laments, saying, o, o, o, o, o,

akwava qgq ;      Ololīngodo w̄ebido kwava ; m̄bè  
 I cry for father-in-law ;      grasshopper begins to cry ; tortoise

jelu bogoiya akwawqgq,      iyóo, ò, iyóo, ò,  
 goes to place of father-in-law and laments,      oh, oh, oh, oh,

akwavqgo, nd'qgqya wębata, siya :  
 lamentation of son-in-law, those of father-in-law come in, say :

ogoninwoke, ekwat' ákwá qzq? edékwon' ainyi,  
 our brother-in-law, do you cry again ? don't we just tell you,

agwagwoyi : ngi akwaniya ákwá makana ibu  
 don't you cry because you are

qgalainya ; qsifa n'ife mēlu mu ji akwa ákwá etue  
 a rich man ; he says why I cry like this

qbu na eñwérém qgqzo. Ololingođo węl' ákwá,  
 is that I have no other father-in-law. Grasshopper laments,

iyóo, ò, iyóo, ò, akwavqgo. Mbékü  
 oh, oh, oh, oh, lamentation of son-in-law. Tortoise

koa isi n' ana, dàba, tie nkpu, qgqmu, qgqmu,  
 beats head on ground, falls flat, shouts, my father-in-law,

akwavqgo ; oti aka n'iruye, opiainy'  
 lamentation of son-in-law ; he knocks hand on his face, presses hand

aka, oficèle. Nd' qgqya siya : čelu.  
 on head, wipes his eyes. Those of father-in-law say : wait.

Ainyi nême k'ainyi buoli egu qgq. Mbékü  
 We do that we kill goat of our brother-in-law for you. Tortoise

sifa: qdjmwa. Ndi qgqya wębu ofu ęwu, keny' qkala  
 says : all right. The people take one goat, kill it and share it

nabq, nye m'b' ofu, kpql' ofu, sie nni,  
 in two, give one to tortoise, take one, cook chop,

bunye n'bè. Mbékü bido libę nli, mw'  
 give it to tortoise. Tortoise begins to eat food, but does not

očetęł' ololingođo. Ololingođo kpq n'bè, mbékü  
 remember grasshopper. Grasshopper calls tortoise, tortoise

ičeterém tupu ili bę nli. Mbékü siya :  
 you don't remember me before you eat. Tortoise says :

giñwatakele mwq si na ngi n'qgalainya géléliko nli n' ofu.  
 you small child spirit say you and rich man will eat food together.

Ololingođo wekpoiya n'bè, qbu, qbqlona muñwa bu  
 Grasshopper calls tortoise, it is, if I,

ololīgodo anarakwa ákwá ; od'ige ka nd'  
 grasshopper, do not know how to cry ; do you think that the  
 people of the father-in-law will give you anything ? bia, ka  
 fa bubelig' ewu.  
 they kill goat for you.

Mbèku siya : ñwam, wéle ndidi, qbu ka nuku mwade néme.  
 Tortoise says : my son, be patient, it is as big man does.

Ololingo wési n'ísíya dà n'ani, libé nli. Mbèku  
 Grasshopper from his head falls down, begins to eat. Tortoise  
 wejíd' ololingo, aka n'ísí, bwainya onu nfifíq, piainya  
 catches grasshopper, hand on head, turns neck round, presses  
 aka n'ísí; ísíya bwa ja . Ololingo wétie nkpu;  
 hand on head, his head he presses. Grasshopper calls out ;

nd'qgombe webwabata ; wejuqfa qgini k'qbú.  
 those of tortoise's father-in-law run in ; they ask him what is.

Ololingo sifa : n'anam ejél' oñwém n'użo, Mbèku  
 Grasshopper says : I am walking for myself on road, Tortoise  
 wézum, qsimu naiya nolo k'opu nara ;  
 meets me, he says to me that he hears that flute sounds ;

omale qbosí ara ? Muwesiya n'anqrom ; qbu ififie ;  
 do you know where it sounds ? I say I do not hear ; it is whistle ;  
 munafie, k'inolo. Mbè ku siya : ngifikasi, I whistle,  
 that you hear. Tortoise says : don't you whistle,  
 nyawéglufia fifififi, anagala nti ngeli ; fififififi ; opi adaba ;  
 that I take to whistle long ears, big ; flute sounds ;  
 onye nere biafolo, anagala nti, ngeli fififififi, opi ababa  
 who looks, come and see, long ears, big, flute sounds.

Mbè wésim n' qbuuya, na mgéduyaya nakwa bogoiya ;  
 Tortoise says to me, it is that I shall lead him to lament in  
 house of his father-in-law ;

Nwékweya ; nsiya mibè, qgini k'iyyenyem, qs'if'  
 I agree ; I say to tortoise, what will you give me, he says

qbuna nd'qgqya genyeya naiya gekeya  
 anything that those of the father-in-law give him that he will

qkala nabq, nyey' ofu; muwékweya. Ununye ímbè  
 share it in two parts, give him one; I agree. You give tortoise  
 mili ik'w aka. tiny'qji, bute mainya, bunye nli,  
 water to wash hands, put kola, dry palm wine, food,  
 muñwa qeqníkonyem. Unubuli ewu sielie nli qzq.  
 but he gives me none. You kill goat for him, cook other chop.  
 Mbè wébido libq nli, mw'okparqm; owésiya: qgini mélí  
 Tortoise begins to eat, but does not call me; he says: why do you  
 ikporqm, qsimu, nwatakélemwq n' qgalainya  
 never call me, he says to me, you small child spirit and a rich  
 géléliko nni n'ofu. Qwesiya n' agam qesogi li.  
 man will eat food together. He says, that I will follow you, eat.  
 Qwési n'isiya dà n'ani nlibq nli. Mbéku jidém,  
 I fall from head on ground, I eat food. Tortoise catches me,  
 aka n'ísí, bwam onu, piám aka n'ísí, piám ísí.  
 hand on head, turns neck round, presses my head, squeezes my head.  
 Onwébo nkpu, si k'unu bia gafolo ifé ímbè mélú.  
 He takes to shout, says to you come see what tortoise does.  
 Wé juba mbè, si: ainyi lokwéne n' qbu  
 Those of the father-in-law ask tortoise, say: we think it is  
 ñgiñwa nakwa ákwá; ainyi mara n'qburoiyi nakw' ákwá;  
 you that lament; we don't know it is not you that lament;  
 Gjini mélú ijibue onyesoi. bia nakwa  
 why do you kill the man who follows you, and comes to lament for  
 qgqyi. Fawélusí ololingodo so ñgiñwa bulu qkala  
 your father-in-law. They say to grasshopper only you take (carry)  
 egwa, enyéne ímbè nčanča, makana ainyi lolo  
 half of this goat, don't give to tortoise at all, because we think  
 na ímbè ji obiya nine akw'ákwa, ainyi amara na  
 that Tortoise takes all his heart to lament, we don't know that  
 ímbè naláfu ainyi aláfu, makaya k'ainyi jiwélu sisie nli bunye  
 tortoise deceives us, because we cook food finish give to  
 ímbè, bute mili aka tiny' qji, bute mainya,  
 Tortoise, carry water for hands take kola, carry palm wine,

bunye m̄bè. Mbè lolo n' ainyi bu ndi nago ala  
take give to tortoise. Tortoise thinks that we are mad

makivie ainyi ḡebue m̄bè. Ololingodo w̄esi mbè,  
because we shall kill tortoise. Grasshopper says to tortoise,

kpuukpukena okpuyi k'ainyi n̄ene ísí, makana m̄bè tinyele  
take off your hat, let us see head, because tortoise puts

ulé jioko, w̄eliya n̄eme ainya mili. Nd'qgq m̄bè  
rotten plant, takes it, makes tears. Those of father-in-law

w̄esi m̄bè : qgqainyi n̄woke, kpuukpukel' okpuyi.  
say to tortoise : our brother-in-law, put off your hat.

Mb̄eku wejusifa, n'afulurq omelu nqfq,  
Tortoise asks says then, that he has never seen that he does so,

onye j̄elu nakwa bqgqiya ; qluzie ;  
who goes to lament for father-in-law ; it reaches there ;

asiya kpuukpukel' okpuyi. Unu amwara na muiwa bu m̄bè,  
they say to him take off your hat. You don't know that I am tortoise,

bu qgalainya. Nd' qgqiyanwoke si m̄bè,  
am rich man. Those of the father-in-law say to tortoise,

n'qbuluna ikbupurq okbuyi, n'ainyi ḡebuyi ;  
if you don't take off your hat we will kill you ;

Mb̄è sifa : n'amafulurq omelu nqfq ;  
tortoise says to them : I have never seen one who did so ;

kadi ka unuggsibum ? fawelijide m̄bè, kpuukpuya okpuya,  
how will you kill me ? they take catch tortoise, take off his hat,

fawafu n' qbu ezie na m̄bè tinyele ulé jioko ; fawebue m̄bè,  
they see that it is true that tortoise puts rotten wood ; they kill tortoise,

towa m̄bè qkala nabq, nye ololiingodo ofu. Ololiingodo w̄enoliya,  
cut tortoise in two parts, give to grasshopper one. Grasshopper is glad,

si: na emem onye inelum enu. Ololiingodo webul' anu m̄bè,  
says: I do this one who did me. Grasshopper take meat of tortoise,

naba na bieye.

goes home.

Nd'qgqiya w̄ewel ísí úrbè, ruoqya n'qko,  
Those of the father-in-law take tortoise's head, roast it in fire,

kpokpoinya,      wé'l' ęlili yeja,      kobé n'qonyezi  
 take off meat,      take tie-tie, hang it,      put it in doorway  
 boggiyanwoke.  
 outside the house of the father-in-law.      Qbu nqfq ka mbè  
 si wélué kaiyabue ololingodo;      mwa agugo mbè  
 says that he will kill grasshopper;      but the cunning of tortoise  
 bulu mbè;      qbu ka mbè siwéle je nakwa qgqiyanwoke.  
 kills tortoise; it is so that tortoise takes to go to lament his father-in-law.

## TORTOISE AND BUSH CAT.

Mbèku jélu mbwá n'ikunneya,      ya na nwa ńbubu;  
 Tortoise goes to wrestle to mother's land,      he and bush cat;  
 ejelidefa lue umokolobia etq,      fofa,      yqbafa mbwa.  
 they go reach three young men, see them,      beg them wrestle.  
 Mbèku wési: ńwububu,      n'qbon aijide ony'qbona ife fagenyei  
 Tortoise says: bush cat,      if you throw anyone,      what they  
 b'ofu ęwu;      muñwazi mbè;      qbolona mu ejide  
 give you is one goat;      I am tortoise;      if I throw in  
 mbwa,      ife fagenyem ńbifu ęwu,      qbolona faiwa  
 wrestling,      what they give me is one goat,      if they  
 ejide ńgiňwa, ńwububu inyęfa ofu ęwu;      qbolona faiwa ejide  
 throw you,      bush cat, you give them one goat;      if they throw  
 muñwa,      mbè,      enyemia ofu ęwu.      Ńwububu wékweya  
 me,      tortoise,      I give them one goat.      Bush cat agrees and  
 wępoa na mbwa.  
 goes to wrestle.

Mbè węgobaloya ńwububu, ńwububu, ńgwaingwa,  
 Tortoise takes to sing for him bush cat,      quick,  
 tuqpalo, ńgwainga,      anukqroja, kqroja anu kqroja jarara;  
 throw, lift, quick,      big animal, big animal,      that is strong,  
 ńgwaingwa.      Ńwububu wet' qlo onye naiya nabwa  
 quick, quick.      Bush cat catches one who and he  
 mbwa,      ńwudeya.      Enye ńwububu ofu ęwu;  
 wrestle, throws him.      They give bush cat one goat;

ojenyido; onye qzq pota; ya na nwububu bwa; he goes and ties it; another comes out; he and the bush cat wrestle;

nwububu buluya jide; enyeya ofu ewu; onye bush cat lifts him, throws; they give him one goat; a third nk'etq pota; ya na nwububu bwa; nwububu paleya, comes out; he and bush cat wrestle; bush cat lifts him, jide; . enye nwububu ofu ewu. throws; they give bush cat one goat.

Mbè wéfo na nwububu ejidegwq mwadeto, mwadetq Tortoise sees that bush cat throws three men, three men nye egu etq; mbèku wépoa na mbwa, yana ofuke give three goats; tortoise goes out to wrestle, he and one nwokuma bwa; nwokuma jide mbè; fakb'ulu mbè, yaws child wrestle; child throws tortoise; they take tortoise, jenyido n'osisi makana mbe qnwero egu ogeji bwa go tie to tree because tortoise has no goat he takes to buy

onweya. Nwububu wepotakwasi qzq, bwa, (exchange for) himself. Bush cat comes out again, wrestles, buluya, jide; enye nwububu ofu ewu. Nwububu wewel' lifts, throws; they give bush cat one goat. Bush cat takes ewu, nkenq, jebwata mbè, wesi mbe, goat, fourth, go and change for tortoise, takes say to tortoise, n'qbolona ije gabwa mbwa qzq, fajidei, apqrqm if you go wrestle again, if they throw you I cannot

ebwai. Mwad' esa qzq wèbia si nwububu exchange you. Another seven men come say to bush cat n'ife ainyi naço bu mbwa; nwububu sifa : qdimwa ; what we want is wrestling; bush cat says : all right; nwububu wèpota; ya n'ofu nime mwadesa nuña bwa; bush cat comes out; he and one of those seven men wrestle;

ojideya; fanye nwububu ofu ewu; mbèku wesi : he throws him; they give bush cat one goat; Tortoise says : nwububu od'egu iseq ka nigi nwububu wèle, bush cat, it is goats five that you bush cat have,

mwa muiwa, qgalainya, rak' enyi, ęniwero bonade  
but I rich man, like elephant, have none,

ofu qkoko. Nwububu wesi mbe: n'ofuke ibwalu,  
not even one fowl. Bush cat says to tortoise: that one you wrestle,

qñwudei; muñwa wélé ęgu nkem wébwaii,  
he throws you; I take goat of mine exchange you,

mw'içetero, iwele nagwam ajoku di nunwa;  
but you don't remember so you take say bad word like this;  
qđimwa, onye qbuna nime mwad'isí nuniwa; wel'ofu  
all right, anyone you like in those six men; choose one  
ka ginabwaiya.

that he and you wrestle.

Mbèku wékweya; fawéduputelu mbèku ofuke ñwa  
Tortoise agrees; they take bring tortoise one small  
obelenwa, akbokba; ya na míbè bwa ojide  
child, crawcraw boy; he and tortoise wrestle, and he throws  
míbè; fawekbulu míbè genyido n'osisi. Nwububu  
tortoise; they take tortoise, go and tie him to tree. Bush cat  
siya e, mbèku inwe ęgu ise dika ñwububu. Nwububu  
says: yes, tortoise, you get five goats like bush cat. Bush cat

wébido bwa mwad' eto qzq; jidesiyafa ñw'  
begins to wrestle with three men other; throws them, gets  
ęwu eto; bwakwasí onye qzq; jideya, inwe ęwu qzq.  
goats three; wrestles with another, throws him gets another goat.

Nwububu ifele weméleya, makana onye wélu imelimeę wu,  
Bush cat is ashamed, because he gets many goats,  
mwa mbe ęniwero nčanča; owewel' ofu ęwu jebwapota  
but tortoise has none at all; he takes one goat goes exchange  
mbe; wébwakwasí mwad' eto, jidefa.

tortoise; wrestles again with other three men, throws them.

Mbe wesiya: ñwububu, ifugo ofu nwókuma ñka,  
Tortoise says: bush cat, do you see one small child that,

ide ka mu aiyareę gabwaiya; Nwububu siya:  
do you think I cannot go wrestle with him; bush cat says:

mbęku            kita ka mbwapotaleyi isi na igę jębwa  
 tortoise        now that I change you you say you will go wrestle  
 onye qzq ;     qdjmwa,     jęgabwaiya. Mbękku wékweya,  
 with another ;    all right,    go and wrestle. Tortoise agrees,  
 jęgabwa nwołkuma        jideya.  
 goes wrestles with small boy,    throws him.

Fanye mbe nwantinti ęwu akpopa nti ;            Mbęku  
 They give tortoise small goat, crawcraw ears ;        Tortoise  
 węnolia, si : kja, qdémwa,    ka nwe zidili ofu ęwu ;    mwa  
 is glad, says :    now, all right,    that I have at last got goat :    but  
 fanamu amu,                si na mbe nwelu,                nwa ęwu  
 they laugh at me,    say that tortoise gets small goat,    crawcraw  
 akbopa nti ;    qsi nububu n' ainyi gana. Fawepota n'uzq,  
 ears ;                he says bush cat let us go.    They go out on road,  
 mbęku si        nububu naiya gęgebute nweguya ofu nti,  
 tortoise says      to bush cat that he must cut off his goat's one ear,  
 kainyi węlu mili n'uzq.            Nwububu si qdymwa.  
 that we take drink water on road.    Bush cat says all right.  
 Mbęku wębulu ofu nti ęwu,    roq n'oko,    owęputeya,  
 Tortoise takes cut off one ear of goat,    roasts in fire,    he takes it out,  
 gębueya ęboa,    nye nububu ofuke,    li ofu ;    fawęgaba  
 cuts it in two,    gives bush cat one,    eats one ;    they go on  
 n'uzq. Fajęlupota ofu mili.    Mbęku juoija :    nububu,  
 road.    They go reach one river.    Tortoise asks him :    bush cat,  
 kędiz' nti ęgum ?                Nwububu tnye aka n'qnoya,  
 where is the ear of my goat ?        Bush cat puts hand in mouth,  
 węl'nti ęgu,    nyę mbe        Mbe siya :    O, oiyim,  
 takes ear of goat,    gives Tortoise.    Tortoise says :    O, my friend,  
 ejidękwem węl'akb aiyi amu,    liya,        anana nti.  
 I take to play with you,                eat it,    don't mind (listen).  
 Nwububu siya :    qdymwa.                Owętineye nti n'qnoya,  
 Bush cat says :    all right.    He later puts ear of goat in mouth,  
 okpabeya n' abaiya,    mwa olireya.                Olue ębe  
 puts it in corner of jaw,    but does not eat it.    When they reach place

fagano mili. Mbèku bulu ñwububu ụzq, dà  
 they go drink water. Tortoise goes before bush cat on road, falls  
 n' ana mili, ñwoa mili, nir'qtq, si ñwububu, runqte  
 down in water, drink water, stands up, says to bush cat, kneel  
 ani, ka ikwenyegu mili n'qno. Ñwububu siya: mbà,  
 down, let me pour water in your mouth. Bush cat says: no,  
 kaiyil'akam ñwoa. Mbèku siya: mbà, qkámwa na  
 let me drink for myself. Tortoise says: no, it is better that I  
 muñwa kwonyegi mili. Ñwububu si: qdjmwa, wérul'  
 pour water for you. Bush cat says: all right, kneels  
 ani, qkwonyeqviye mili n'qno. Ñwububu akalire ñti egü  
 down, he pours water in mouth. Bush Cat does not eat ear of goat.  
 mbeku wefoya n'qno ñwububu, wébwagfolo,  
 Tortoise sees it in mouth of Bush Cat, pushes water down,  
 kwonyeqbiye mili n'qno; oweno ñti egü mbe.  
 puts more water in mouth; he takes to swallow ear of the goat.  
 Olu ka mbè folo na ñwububu nogwu ñti eguya. Owèsiya,  
 Then Tortoise sees that Bush Cat swallows ear of his goat. He says,  
 ñwububu, ñwububu, ked' ñti egum. Nwububu  
 Bush Cat, Bush Cat, where is the ear of my goat. Bush Cat  
 siya, mbè qnogwem ñti eguyi; mbe siya, ñwububu,  
 says, Tortoise, swallow ear of your goat. Tortoise says, Bush Cat,  
 isn'inogo ñti egum; ñwububu siya: e, mbe.  
 you swallow ear of my goat; Bush Cat says, yes, Tortoise.  
 Owèsiya, Ñwububu, ñti ñwébunu, aqwù asá. Ñwububu  
 He says, Bush Cat, ear of ram seven feet. Bush Cat  
 wéjoiya mbe, okwa nginyelum. Mbe siya, e, qbu  
 asks, Tortoise, did you not give it to me. Tortoise says, yes, it is  
 muiwa nyeliyi; mwa aseraangi, giliye.  
 I gave it to you; but I don't tell you eat.  
 Ñwububu siya: mbe okwa ngiñwa esim k' igebute ñti  
 Bush Cat says, Tortoise, is it you told me that you cut  
 eguyi k' ainyi wéla mili. Qsiya: e; ngiñwa,  
 off the ear of your goat that we drink water. He says, yes; you

Ǹwububu, igebutele nti ẹgu ìkei      Ǹwububu siya mbà,  
Bush Cat, do you cut off ear of your goat.      Bush Cat says, no,

obu muñwa seyi gèbute nti ẹguyi nogafu ?      Mbèku  
is it I who said to you to cut off ear of your goat then ?      Tortoise  
siya : mba, mwa na ife ngwaleyi bu na inyègum nti ẹgum,  
says, no, but what I say you it is that if you don't give me

ogamutalumu nti nwébunu okwu asă.      Ǹwububu  
ear of my goat it will bear for me ear of ram feet seven.      Bush Cat  
siya : apòròm imènka mwakana k' ainyi kèlono agwara ñgi  
says I cannot do that because when we start to go I did not tell  
n' anu nagum.

you that meat hungers me.

Owèluziye ka mbe nalulu beya,      qsi anum  
When Tortoise reaches his place,      he says to Anum,  
ñwunyeya,      Nisinza, ñwunyeya, Nobwaku, ñwunyeya  
his wife,      Nisinza, his wife, Nobwaku, his wife  
na nwububu wéle nti ẹguya nolu, mwa  
that Bush Cat takes ear of his goat and swallows, but that he does  
qgwaram naiya gèliya      owèlu ka ainyi lulu ẹbe, ainyi  
not say that he will eat it.      it reaches that we reach place, we will

galam mili muwe juoifa ñwububu kede nti ẹgum  
drink water and ask Bush Cat where is the ear of my goat.

Ǹwububu wèsim naiya likwo nti ẹgum,      mbwè mu  
Bush Cat says to me that he has eaten ear of my goat, when I pour  
nakwonye ya mili n' qno ; mu wesiya n' obu sq mili ka muñwa  
water into his mouth, I say, that it is only water that  
kwonyele n' qno ;      n' ẹnyerqkwèngi nti ẹgum n' og' afu  
I pour in his mouth, that I have not given you ear of goat then ;  
nya bu kita ainyi gèjèuo bęñwububu ; k' ainyi jèkwakolo ife  
so now we will go to place of Bush Cat ; we will go and collect  
nine ñwububu nwéle, mwakana ololum if'obuna ainyi gafu  
all that Bush Cat has, because he steals me, anything we

na bęñwububu ainyi gèwèçafanča      ndi beya kweya  
shall see in place of Bush Cat, we will take them all ; his people agree

mbe, Ñwanega                                 qdjmwa                                 Fawq jebe  
 with Tortoise son of Anegu,                 all right.                             They go

lue bęñwububu                                 wənoba ife nine ñwububu ñwele  
 reach place of Bush Cat,                     take all Bush Cat has, carry

napanaga bę mbe                                 Nwububu wępota                         wefo  
 to place of Tortoise.                             Bush Cat comes out and sees what  
 ife mbe na ndi beya nəmo n'onqiya     Ñwububu wesi Nbeku,  
 Tortoise and his people do in his house.     Bush Cat says, Tortoise,  
 odimwa,   n' ofua ka mu naii gəme ife;             iwękwe  
 all right, this one that you and I together will do;     you agree,

si na nwade kalili jbie                         Ñwububu wę jebe n'orimili,  
 say that one person surpasses another.     Bush Cat goes to river,

lue gwa orimili,                                 siya biko, nnainyi, afulumu ife kàlilimu;  
 reaches river,                                     says please our father I see what beats me,

makana mbe, ñwanega                             ka mu naiya yi                             je mbwa n'  
 because Tortoise son of Anegu,                 he and I together                             go wrestle in

ikunneya, lue qəafu;                             jide imelime mwade                         mbwa,  
 his mother's land reach here;                 I throw many men                             in wrestling,

Mwa mbe ñwanega bwale sq mwadq etq mwa nabq                         Mwa  
 but Tortoise, son of Anega wrestles with three men, but two  
 jidelu mbe kpulu mbe ubolu nabq nyido n' osisi                         But I,  
 throw Tortoise, take Tortoise,                     twice tie to a tree.                     I,  
 muingwa ñwububu ji qgu nkəm weje bwafota mbe ubolo nabq  
 Bush Cat, take goat of mine go exchange Tortoise twice.

Mwa níbè eçetereya s' ofu ñwa akboba nata ka mbe jidelu;  
 But Tortoise forgets that only one craw craw boy that Tortoise throws;

fanyeya ñwęgu akboba nti                         Olue k'ainyi  
 they give him small goat, craw craw ears.     It reaches that we  
 kelona;   mbęku wesim naiya gęęgbute  
 start to go.   Tortoise says to me that he will cut off ear of

nti eguya k'ainyi węla mili n' uzq;                         muwesiya,  
 his goat that we take drink water on road;     I say to him,

qdjmwa, mbe.   Mbe węęgbute ofu nti eguya  
 all right, Tortoise.                                 Tortoise cuts off one ear of his goat,  
 (9851)   I

ruq n' qko ḡebuonye q̄boa, nyem ofu li Mu wéle  
 roasts in fire, divides in two, gives me one to eat. I take  
 wéli nkem, kpoq n' qno, mwa q̄lirékwenya. Oluo k'  
 to take mine, put it in mouth, but don't swallow it. It reaches that

ainyi j̄el' q̄ka sa n' uzo; mb̄eku kwem  
 we reach place to drink on the road. Tortoise calls me.

ñwububu, ñwububu, k̄ed' nti egum; ntínye aka  
 Bush Cat, Bush Cat, where is ear of my goat, I put hand

n' qn̄um, wepota nti egu, siya nbe q̄ka  
 in my mouth, take out ear of goat, say to Tortoise, there is

nti egu. Mb̄eku namu amu simu naiya ji akbamu  
 ear of goat. Tortoise laughs, says to me, that he laughs

amu lipa mwa anana nti; muwékweya  
 at me, eat it but don't mind: I agree, put

tinye nti egu na nti owede ka mu nogoya.  
 ear of goat, put it in cheek, he thinks that I swallow.

Mb̄eku wélokete ifeya ḡeme; kaiya mwalu mwa  
 Tortoise makes up his mind what to do; that he knows, whether  
 mu nogwoya ezie. Qwélesim k'aïnyi lulu na mili, kaiya  
 I swallow it truly. He says to me that we reach water, that he pours  
 kwoem mili n'qno muwésiya mbà, qkàmwa ka ñwéł'akam  
 water in my mouth; I say, no, it is better that I drink for

ñwoa Qsi: mbà kaiyakwem n'qno; muwékweya; Mb̄eku  
 myself. He says, no, let me pour in mouth; I agree; Tortoise

bido kwévam mili n'qno; nén' ainya kaiya maiu mwa  
 begins to pour water in my mouth, looks that he may know whether

mu nogwano afu q̄zie Owéfo ka muñwa meqé'l' ile ilem,  
 I swallow meat this truly. He sees that I move my tongue,

anú wémeyalie nim' qnom. Mb̄eku wébwafolo kweva  
 meat shakes in my mouth. Tortoise does his best quickly pour

mili n'qno, muwéno anú afu Owélu ka mb̄eku  
 more water in mouth, I swallow meat this. It reaches that Tortoise

nén' ainya nim' qn̄um mw' aforqzi anú afu qzq. Owéyale  
 looks in mouth but does not see meat this again. He stops

ekwoinyezim mili n'qno Ainyi wənaba, ainyi jerika ñwantinti;  
pouring water in mouth. We go on; we go a little;

Mbèku kpqm, ñiwububu, ñiwububu, nyem anum  
Tortoise calls to me, Bush Cat, Bush Cat, give me my meat;

owesiya Mbe, enogwumu anu afu mbwè inakwoinyem  
he says Tortoise I swallow this meat when you pour

mili n'qno osim : asi okbqm : ñiwububu, ñiwububu  
water in my mouth, he says, no; calls me, Bush Cat, Bush Cat

kèl' ñti egum mukuoya : mbe, mbe, mbe,  
where is ear of my goat. I call, Tortoise, Tortoise, Tortoise,

eligwom anu, q̄sobuzinem ubolone ka  
I swallow meat, don't trouble me, how many times

mugagwaiyi n'eligwom anu afu. Mbeku sim : e,  
that I say to you that I swallow this meat. Tortoise says to me, Ah!

ñywububu ñti ñwébunu uku asa musiya : mbe k' inyelum  
Bush Cat, ear of ram feet seven; I say, Tortoise, you

ñti eguyi, isimu qlikwena Osim  
give me ear of your goat do you say to me do not eat it? He says  
nayamarazi mwa n' ife inwalu bn na ñti ñwébunu uko asa  
he doesn't know but what I know is that ear of ram seven feet,

nk' isiya bu egwu nasa ñti mwang ; nnainyi qbu ife  
that its end it is goats seven ears fourteen, our father it is what

mbe ñwanega melem ; Ci q̄fozia mbe kpolu ndi beya  
Tortoise son of Anega does to me. At dawn Tortoise calls his people  
mwad' etq tiel' oñweya ; fawebata bém nqw ife nine ike  
three men behind him; they come to my place take all

muñwelu na ikiti nnainyi mwa k'ainyi kelon ; asera-  
that I have for nothing, our father but let us start to go, I never

kwam : mbe n'anu nagum Obu ñibe kulu  
said to him, Tortoise, meat hungers me. It is Tortoise talks  
n'oñweyu qburokwa muiwa esi nka egébuté ñti egwu, biko  
for himself it is not I say that, cut off ear of goat, please,

nnainyi, ife nnaçq bu ka idujem bém be ; orimili  
our father, what I want is you lead me place of Tortoise ; river  
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siya qdəmwa, mwam; agam dujei orimili wənırí kpq  
says all right my son, I will lead you river stands up, calls all

ife nine di beya sifa bianu k'aiuyi je be  
things of his place says them; come that we go to place of  
mbe nwanega; orimili na nwububu iyele je be mbe.  
Tortoise son of Anega river and Bush Cat follow go to place of Tortoise.

Nwububu wəgu ofu ęgu, si : orimili  
Bush Cat sings one song, says : river

jejene, limele, limele lime be mue. Fawebata; orimili  
goes flowing; walking to Tortoise place; they go in; river  
bukolu ife nine di be mbe.  
carries off all things in house of Tortoise.

Mbeku kpq Anum, n̄wunyeyá, siya : bw'iruezi  
Tortoise calls Anum his wife, says, run to front door  
na abwam iru owęle; orimili wékpo mbe, siya bia n'ęba  
I run to back, river calls Tortoise, says, come here.

Mbeku siya : mbà kú anum beya qzq, siya bw'iruezi,  
Tortoise says, no, tells wife again, says, run to front  
na abwam iru owęle, n'ife ka mbe abakutem  
I run to back, that thing big past Tortoise comes to me.

orimili wékweya : odimwa mbę, bwanaba mbe  
river agrees : all right Tortoise, run away Tortoise,  
anam abia ebe ibwana agam ęli tata  
I come anywhere you go, I can swallow you to-day,  
ngiňwa na ndi begi nine n'ife nine di beyi na ike  
you and your people all and all things in your house and what you  
iwętęlu be n̄wububu.  
take from place of Bush Cat.

Nwububu wənolia, gakwasi ofu ęgu qzq, si, orimili  
Bush Cat is glad, sings one song again, says, river  
jejene, limele, limele, lime be mbe, Anum be  
goes flowing, flowing, swim off Tortoise house, Anum in  
mbe, Obwaku be mbe, Isinza be mbe,  
Tortoise house, Obwaku in Tortoise house, Isinza in Tortoise house,

limele, limele, lime bę mbe. Orimili wętiwe nine  
 flow, flow, flow away Tortoise house. River puts forth strength his all  
 bukolo bę mbe, n' ife nine di nimeya bulu n'oifia  
 carry off house of Tortoise and all inside, take both, bush  
 n' uzq, n'osisi ife nine di n'akoko bę mbe orimili  
 and road and trees ; all that lives at side of Tortoise place ;  
 kpočile fa nine ; mili wębuo mbe na ndi beya nine n' ife nine  
 river carries off all ; water kills it and all his people and all  
 qiwęlu n' oifia n'uzq n' akoko nine di bę mbe.  
 he has and bush and road and side ! all of Tortoise place.  
 Qbu nqfq ka mbe iwanęga na iuwububu siwę je  
 It is then that Tortoise son of 'Anega and Bush Cat say they  
 mbwa n'ikunne mbe Mbęku lolu yaiya bue  
 go wrestle in place of Tortoise Mother. Tortoise thinks that he  
 iuwububu na ikiti Nwububu wębuo mbe n' ife nine  
 kills Bush Cat for nothing. Bush Cat kills Tortoise and all  
 qiwęlu na ikiti.  
 that he has for nothing.

### IRU NWANWAINYE. STORY OF A GIRL.

Nwanwainye mutalo iwa ; owečota ofu iwata  
 A girl bore a son ; she found one child  
 gękulu ya mwa olie ka qfuję, okunyeya  
 to carry him but (it reached that) when she was going, she gave him  
 mili ; ogana iwa ; siya nigı  
 water ; he will give to drink to child ; she says you must  
 qkukwana qzq. Olie ka mili afu agučala iwa kwał ákwá ;  
 not take more. When water this was finished child cries ;  
 owe jękulu mili qzq węna iwa ; iławaiwainye afu  
 he goes take more water, give child ; girl this mother of the  
 muniwa węnata, wesiya : onye sigi gękulu mili qzq ?  
 child returns, says : who told you take more water ?  
 owęsia ; mili ike ikunyęlum agugo ; iwa kwał ákwá,  
 he says ; the water you gave me was finished ; child cried,

owęje kulu mili qzq naiya,                       owęsi niwata afu,  
 he took more water gave to him,                       she says to this child,  
 ya čube idèle ęzoba;                               niwatafu wecube mili;  
 for him to go fetch king's water;                   then child fetches water;  
 opota n' ყzq;                                       ifufe tibe;                       osi ifufe;  
 he comes out on road;                               wind blows;                       he says to wind;  
 kulu ka mu kaloi:                                ñwaiwainye onekuluiwa sim mu  
 wait let me tell you:                               girl for whom he carries child     tells me  
 čube idèle ęzoba;                                mili nebu amuma ka oñwa neti;  
 I fetch king's water;                               water shines likes moon shines,  
 ifufe węfedębe;                                Ojębe lue na mili,               mili  
 wind stops;                                        he passes.                           He went reach water,           water  
 kwadobe k'olieya.                                Osi:                               mili kwolo ka mu,  
 got ready to drown (eat) him.                    He says:                       water wait,  
 kaloi,    ñwaiwainye ekulu ñwa sim mučube  
 let me tell you,                                       girl whose child I carry tells me fetch  
 idèle ęzoba;                                       mili nebu amuma k'oñwa neti;    nču Ezi,  
 king's water;                                       water shines like moon (shines);   I go to fetch Ezi,  
 oju Ezi;                                        nču Owęle,                               oju Owęle;                       qsim  
 she refuses Ezi,                                I fetch Owele,                           she refuses Owele;           she  
 mučube idèle ęzoba.  
 tells me fetch king's water.

Mili afu wędèle,                               mwa mili afu wębia dulu,  
 The water stops,                               but this water comes leads this boy  
 ñwata afu ba n'ofe onoija;                   owęsiya naże gęsie nni ka fa lie;  
 go to rooms of her house;                       it says go cook food to eat;  
 owesiča nni afu;                               wękp'qya abia elie ifęnli;  
 he cooks (finish) food this;                   calls it to come eat food;  
 olňo n'ańase osiya:                          jebe gačobaga qkoko.            Ñwatafu  
 in evening he says:                               go drive fowls in.                   The boy  
 węluefo imeline oke wegwof' qnų,           odi ili natq;  
 saw many rats,                                       counted (they are) thirty;  
 mwq afu węju ñwata,                           siya qkoko di one?    osiya ili natq.  
 this mwq (water) asked boy,                   says fowl how many?    he says thirty.

## THE KING OF EDO'S DAUGHTER

Eze, qba n'idú, mutualu niwa k'bqiyá Ainyaiwusobe  
King of Edo begot a child called it Ainyangwusobe  
owetie ogene, si bëfa onye ganoloya,  
he took beat double bell, tells his people who will marry her,

ñwaiya, yabiaba ; opal' agada peyu ñwaiya,  
 his child, (let) him come ; takes long chair, gives to daughter,  
 sia wéle nqdo. Olñe k'qñqlu ani, okuñfa ;  
 tells her take to sit down. When she sat down, he called them ;  
 fawébakoba, osi ñwaiya, jerubøfa okjlikjli,  
 they came together, he says to daughter, go round them round,  
 ifu onye ganoya nya gekuoya.

if you see one who will marry her that he will let her go and call him.

Qsia mw' oje ubol' enq, ófug' onye  
 He said to her if she goes four times she doesn't see who  
 ganoya Qbuñgwañgwa qbuonye ; Ahqéjuana qlienyne,  
 will marry her Obuñgwañgwa kills her ; Ahqéjuana eats her,

Olñ k'ibøfa biasèle, Ainyañwusobe wejérubø okjlikjli,  
 when his people come finish, Ainyangwusobe goes round,

wejélue qfur' onye gano ano, osi nnaiya  
 reaches (end) sees no one to marry her, she says to her father that

qñurq onye ganoya, qnql' ani.  
 she does not see who will marry her, then sits down.

Onq ana ñwantinti, nnaiya siya, jébe qzq, oweniri,  
 She sits a little, her father says, go again, she stands up,

jébe, jédelue, ganata, siya naiy' afuro  
 goes, goes to end, goes back, says to him that she does not meet

onye ganoya ; qnql' ani, onq ana ñwantinti,  
 who will marry her ; she sits down, sits a little time,

osiya, jébe ; ojedelue, siya ny' afuro onye ganoya,  
 he says to her, go ; she goes to end, tells him she does not see a suitor,

qnokwatal' ani ; osiya, jébekwëte ; ojedelue,  
 she sits down again ; he says to her, go again ; she goes to end,

nene ñwatakele, ñwa obwiya, Ainyañwu ku nneya.  
 sees small child, child orphan, Ainyangwu calls her father,

siya ny'afug' onye ganoya. Nniya wëbia,  
 tells him she sees who will marry her. Her father comes,  
 oluqlia ñwatakele, nq nenu qbo, aka,  
 points to boy, that was on obo tree, with hand,

Ńke nesi inili óko węsiya :	mili óko pęfa.
The one who boils hot water says to him :	hot water is ready.
Ainyańwu wępafugye mbala,	si diye,
Ainyanwu carries it outside,	says to her husband
futa k'ainyi jeguo aru ;	owęsia niya yęreşoye
come out, that we wash body ; he says that he can't follow her to	
jejero ; n'obu mb'qgučalu nya jeguo ; ofuk' ogočalu di na	
go wash ; when she finishes, that he goes wash ; when she finishes, her	
noyano węjeguo nikiye.	Ofu
husband who marries her goes to wash his own (wash). When	
ka ofiyali ogo nikiye ; onye nq nęnu ńkwu,	
he looks round he washes himself ; one on palm tree sees him,	
węfoye k'onago aru ; owę jęb qba n'Idú, siya : n'onye nano	
that he washes body ; goes to King of Edo, says : that he who	
ńwai bu ńwa ńwainye, n'qburq ńwoke.	
marries your child is a woman child not a man.	

Qba n'Idú wewélo ogene, tielu ibéfa, sifa  
King of Edo takes double bell, calls his people, tells them

n'onye nano ñwaiya aburq ñwoke, n'qbu  
 that he who marries his daughter is not a man he is a  
 ñwainye ; osi nd qgqya nine bwakoba, qbu onye  
 woman ; he says all his sons-in-law come together, whoever  
 bu ñwainye k'qbungwaingwa bu enye, mw' afq ejuana qlienyne,  
 is woman that obungwangwa kills him and afo ejuana eats him,  
 osi : mwa qbuluna ndi nano luya ñwaiya nine bu ñwoke k'  
 he says : but if those who marry all his daughters are men that  
 Qbungwaingwa bue onye nq nenu ñkwu mw'afq ejuana lienyne.  
 Obungwangwa kills who was on palm tree, afo ejuana eats him.

Di Ainyaiwu węjé kwuciye n'çzi ; ñwadibia  
 Husband of Ainyanwu goes stands in the road ; (small)

węgabute ; osiya nagwqdunu ?  
 doctor crosses over ; he says to him what are you mixing ?

osiya nyanagwq ife nębu mwade ; osiya gafe  
 he says to him that he is mixing thing that kills man ; he says cross  
 jęwelo, ofu ñwadibia qzq, osiya, ñwadibia nagebutre,  
 go away, he sees another doctor, he says to him, doctor cross

osiya nagwad'unu ; osiya nya nagwa ife  
 he says what are you mixing ; he says he is mixing thing  
 mwade ji adu idò ; di Ainyaiwu si djbia  
 man takes to live ; husband of Ainyanwu says to doctor  
 sobę ; osoliye bata biye ; osiya nya meliye  
 "follow (me)" ; he follows him go to his place ; he says let

qgu nya qji bu ñwoke ; owqbria yameluya  
 him make medicine he takes to be man ; he comes make

qgu ñwadibia jęwete akwa qkoko nabq, węte  
 medicine for him, doctor goes take egg of fowl two, takes

ofuke ji, onye di Ainyaiwu ; akwa qkoko, siya nya  
 one yam, gives to husband of Ainyangwu ; egg of fowl he tells him

no ; ond onyekwu ; ny' akwa qkoko na  
 swallow, he swallows it ; he gives him egg of fowl that he

ono ; onye ji, osiya : no ; ond ; akwa qkoko  
 swallows ; he gives yam, he says : swallow ; he swallows ; egg of fowl

nabq wékwdafq, ji kwud'afq, akwa qkoko nabq  
 two take pass down to belly, Yam passes down, egg of fowl two  
 menya qbul'amoye, ji wémenye utu.  
 makes him it is testicles, yam makes him penis.

Olük' qmeli utuye, osi nwadibia nyanaba; nwadibia  
 When it makes penis, he says to doctor let him go; doctor  
 wena; ofuk' onali, di Ainyañwu wékakwufulu  
 goes; when he goes home husband of Ainyanwu goes to see  
 Ainyañwu nwunyiye, nya nia wéline. Ofu ka či folo Idú  
 Ainyanwu his wife, he and she lie down. At dawn all Edo  
 nine bwakqča; owęfoa Ainyañwu na diye afutarano.  
 comes together; sees Ainyanwu and her husband do not come out yet.  
 Ainyañwu na diye węqolu n'onq, ya na diye nerufie;  
 Ainyanwu and her husband sit in house, she and her husband rub  
 camwood;

ofuk' eruselug' ufie, elič' ife,  
 when they finish rubbing camwood, they finish eating,  
 favę jébe qł ibęfa bwakq sili, owęlilue.  
 they go where the people come together, take reach there.

Ofuk' oluelu qł ibęfa n' Qba n'Idú węsi nd' qqoya  
 When he reaches place their and King of Edo says that his sons-in-law  
 biaba ofu ofu; onye bia obwa qtq, onqene mwa qbukwq iwoke;  
 come one by one; who comes, strips, he sees if he is not a man;  
 ony' isi qqoya webia, bw' qtq; Qba n' Idú węnene, siya,  
 head son-in-law comes, strips King of Edo looks, says,

ni gi bu iwoke, owę jébe. Di Ainyañwu wębia;  
 you are a man, he goes. Husband of Ainyanwu comes;

Ezè qba n' Idú węsi: di Ainyañwu, ibw' oto,  
 King of Edo says: husband of Ainyanwu, if you strip  
 iburq iwoke, Obungwaiqwa qbuoyi, mw' qbulu iwoke,  
 and are not a man, Obungwangwa kills you but if you are a man,

obue onye na iku. Ez' qba siya: bw' qtq; owętqfo, siya  
 he kills man on palm tree. King says: strip; he strips, says  
 qqqdq nine diya n' ukü, qfodq ofuke. Ezè qba węsia: tqfukwue  
 cloth all (that) are on waist left one. King says: take it off,

owętqfukwue ; mwa nine węfoya, n' qbu ᱥwoke; Obungwaingwa he takes it off ; all see that he is a man ; Obungwangwa wębue onye na ᱥku. Afq ejuana węliye lisiye ; owęsi kills man on palm tree. Afo ejuana eats him, eats all ; he says (bu ęzqba) onye nq qtq nęnu ᱥkwu ofu ife nyękune. (King) who is on palm tree, when he sees thing let him not say.

### TORTOISE AND BLIND MAN.

Asi Itambwalide gbakwosa ᱥwunye di isi na no They say Itambwalide ran to meet wife of blind husband that married

di isi. Fa si na m'bè węlu ęwu je blind husband. They say that tortoise took a goat and went in na be di isi na ᱥwunye di isi ; asi di isi węju ᱥwunye house of blind hnsband and wife ; they say blind husband di isi : kędo ęwu ? Asi n' qdi asked his wife : where is the goat ? They say that it is on n'uķu m'bè ; ᱥwunye isi wečuba m'bè. Di isi the waist of tortoise ; blind wife looks for tortoise. Blind węsi n'ęwu nadikwu n'uķu ᱥkpi. Owęnačoya ; nači husband says goat is on waist of goat. She looks for it ; sits qro ani, ᱥkpi węnie oňweya n'ana n'ębe qnoli with rump on ground, goat buries himself in ground where she sits qro ani ; ᱥkpi wękpókeya ; owęboputaiya, ᱥwunye, rump on ground ; goat pierces her ; she digs him out, blind isi si na ᱥkpi ji ęwu. Fawębu ᱥkpi, faruya, wife says that goat takes the goat. They kill goat, share him, roya. Fasęwęte qgqdq onye di isi, węm'akweya roast him. They tear, take cloth of blind husband, take put cloth n'úķu. čil'anu ofqdo, tie n'ofe, fakenye qkbolokbo, on waist, take animal some, put in soup, they divide pieces ten, anu n'il. ኴwunye isi si naya gęli qkbolokbo ise. they eat. Blind wife says that she will eat pieces five. Ka faneli nli m'bè bia ; fa welu ofu anu, libe ; As they eat tortoise comes ; they take a piece of meat, eat ;

Ínbè wélu, mwa fa afuroya; ñwunye isi wési naya  
 tortoise takes, but they don't see him; blind wife says she has  
 liliso anú enq; diya si na lili sq enq;  
 eaten only four; her husband says he has eaten only four;  
 fa wénuuba qgo. Mbè wéji gëwélu ñke anu, balu n'qko,  
 they fight. Tortoise takes that meat throws in fire,  
 bwanaba. Ebwéne nqdu n'obu neče ínbè. Eluzie  
 goes. Cock sits on obu, watches tortoise. When  
 ka ínbè ji ofu olo anú bwanako; qbwéne muba amu,  
 tortoise takes one leg and goes; cock laughs,  
 faweñwudeya, si na fagébue; fawéno k' ife nési;  
 they tie him, say they will kill; they perceive that thing  
 fa wesi, ka fagenéne anú n'qko; faluzie  
 is cooking, they say they will look meat in fire; they reach they  
 fafurq ofu; fawékpq inglika qgqdq onye isi oku;  
 see nothing; they call piece of cloth of blind man;  
 oweya, si naiya no na uku ínbè. Mbè wébwanaba,  
 it answers, says it is on the waist of tortoise. Tortoise goes,  
 zu nkpi qzq, siya ne aimui ka, qdímwa iw'aru qgqdq,  
 meets goat other, says his genitals are too big, he must put on cloth,  
 wésiya ne ñke, ka iwélu; Owenaluya, kenyaya. Mbè  
 says to him, look at one he takes it, thanks him. Tortoise  
 you take;  
 wébwanaba, onye isi wékue qgqdq onye isi; o wéza,  
 goes, blind man calls cloth of blind man; it answers  
 si naiya nesikwq n'aka ínbè, fq n'aka nkpi;  
 says he comes out from hand of tortoise. goes to hand of goat;  
 nkpi wémanie énu, be; kpà, kpà; wejéniye oíweye n'ani.  
 goat jumps, bleats; buries himself in ground.  
 Elüe ka ñwunye onye isi nakbu qro mpi nkpi kpokanye;  
 When wife of blind man draws buttocks, horn of goat pierces her;  
 ñwunye onye isi nolo, wegwuputiya, siya ka inési sq  
 wife of blind man perceives it, digs it out, says that you smell  
 àkàlà àkàlà; nya kà nkpi ji isi.  
 bad; so goat takes smell.

## CRIPPLED WOMAN.

Ofu ñwainye ka akaya bęlu, oñwərəq ñme, oñwərəq ñma,  
 One woman whose hand was cut off, had no mother, no father,  
 onę jęyali n' oifia ; olše ḫfumbqsi nwobili węję n' oifia,  
 she wanders in bush ; one day bush cat goes to the bush,  
 węfuya, wesiya : n' q'b inęyali n' oifia adęrqm̄mwa ; ya soluya  
 sees her, says : where you wander in bush is not good ; she must  
 k' qje biye ; osiya mbà ; na fa gamuya amu  
 follow him to his house ; she says no ; they will laugh at her  
 maka aka nadęrqm̄mwa. Owesiya naya gama ifeya geme  
 because of her bad hand. He says that he knows thing  
 n'aka nadęrqm̄mwa. Owęsoluyę naba ; nwobili si ñwainye  
 to do for bad hand. She follows him, goes ; bush cat says to his  
 afu, sibe ifeya, mębe sq nni ; Oluzie ḫfumbqsi qfu akaya  
 wife, cook his food, make only food ; one day he sees her hand  
 n' oifia owęwęteya, onata n' onq, kwakqya, wetuoiya afisia,  
 in the bush and takes it, goes home, joins it, wraps leaves,  
 qdi ka qdi.

be as it was (before).

Nwunye nwobili fuli aka ñwainye afu, węmuba amu ;  
 Wife of bush cat saw hand of this woman, laughed ;  
 fawękwa óbwà, si fanaya fulu ñwainye ofu aka.  
 she beats calabash, said to them that she saw woman with one hand.

Fabia na eke na oyi n'anq ka fabia ku aka.  
 They come eke and oyi days, four, they come clap hands.

Fawebia mbqsi afu, ku aka ; owęsiya ku aka okuya ;  
 They come that day, clap hands ; she says to her clap hands ;  
 iwe węle ; nwobili ; owesi nwunyeya naya geme  
 she claps ; bush cat is angry, he says to his wife he will make it  
 ka qgadinmmwa.  
 all right.

Olše ofu mbqsi nwobili wečinye ñwunyeya ji qko osi  
 One day bush cat gives his wife plantain, for her to  
 k' qrua ; ka otinyeya n' ḫkò, węlu mwana na nnu bioya ;  
 roast it ; that she is to put it on fire, and take out and salt, mix it ;

ka ibwabwa ute nanso óko, ka qdqbá oko afu n'ebé ono,  
she is to spread that near fire, that she put this pot where she is,

ka ikpókwasi oñwei nto. Qbulú na ñwunye diya abata,  
that you smear yourself with ashes. When wife of her husband goes in,

osi : ka ejéno ewu ; ka osiya wà, n'arù némeya,  
says : let her go and get leaves for goat; let her say no, she is not well,  
ngi bulu ogéde, bunyeya, si na arù ekwéroi eli ; qsi dèbèlu  
you take plantain, give her say you don't want to eat ; she says keep  
nwobili ñgi siya : mbà, na ojetèlu aka. Owébunyeya ji  
for bush cat, you say : no, that he has gone far. She takes, give her

óko afu ; olilide liča ; okwua ododo n'ano. Nke afu  
this plantain ; she eats all ; she gets tails four. The one  
osi na oñwéro aka, wefuya na oñwélu odudu n'ano, wékqwóba  
she said had no hand, sees her that she has four tails, beats

óbwà, gwa mwade nine ka fabia na eke n'anq, na oyí n'anq,  
calabash, tells all men to come four eke days, four oyí days,  
gefú onye ñwélu qdo. Elézie mbqsi afu fagbača qtq ; fasi  
see who has tail. That day they strip naked ; they  
ñwainye afu : bwa ; qbwazia ; fafu ododo n'anq ;  
say to this woman : strip ; she does not strip ; they see tails four ;  
fa muba amu, si n' qbu alo ; fawébueya.  
they laugh, say it is forbidden, they kill her.

### THE TWO GIRLS.

Nwabqgbia nabq jébe na ñiko, onye nakpanare  
Two girls go to get wood, one gets more than the  
onyena na ñiku. Fawéfiofa, fiosiziya ;  
other in wood. They tie them, tie them finish ;  
onyena akpatanari na ñiku wési onyená bóya ; qboya ;  
the one who got more wood says to the other help her ; she helps her ;  
fapuzia na mili ; nke n'eñwéro ñiku rinne  
they come to water ; the one who has not much wood  
kwqbunyeya na mili ; pakqta nkufa nabo. Elé ka orululu  
pushes her in the water ; takes wood of both. When she reaches

na osisi, ol̄golu, w̄esi onye naku ngw̄o ya gwa ndi  
to the tree, climbs up, she says to palm wine man to call

b̄efia fabia paluya ow̄esi na akwobunyeyea na mili.  
their people (that) they come carry her that she pushes her in the water.

Onye ezili ozi w̄ezie. Fabia gapaluya nyeya qgu,  
Who is sent message takes it. They come carry her give her medicine,

falu zie onq, j̄ekpqta onye kw̄gbunyeluya na mili,  
they reach home, they go call her who pushed her in water,

siya qburoq onye w̄etanari ibeya n'ife obueya.  
say to her that it is not right that one who gets more things than the  
other should kill her.

Čuku w̄esi mwade nab̄o je ife, onye w̄etanari ibieya  
Cuku says persons two go (to do) thing, who gets more than the other  
ifeya ēbunaya.  
he shall not kill him.

### THE Poor Boy.

Ñwobwie j̄elu m̄pa ak̄u, kpata ikpolo ego;  
Poor boy goes gets palm nuts, finds one cowry;

nye nnyee, siya: gotaluya ak̄u; nneya  
gives his mother, says to her: buy for him nuts; his mother  
rapu ak̄u gota azu; ow̄esiya naya amw̄ewe, n' ogbwie  
leaves nuts buys fish; he says that he can't take it, that poor boy

adačo azu. Okpatakwa qzq; onyeye,  
does not want fish. He finds another (cowry); gives her,

siya gotaluya ak̄u. El̄e ka nneya lulu,  
tells her buy for him nuts. When his mother gets there,

qgotaluya eke; qsiya: àsl̄lmi got'  
she buys for him a python; he says to her: I did not say to you buy  
eke, n' q̄b ak̄u; ow̄elu eke tuba n' qba.  
eke, it is nuts; he takes python carries it to the king.

Okpatakwa qzq, si nnye na ñka bu mbw̄e etq nsiyi  
He finds another, tells his mother that is three times I say to you  
got' ak̄u, ol̄ne qgota ičoku, osiya asikwoi:  
buy nuts, when she brought parrot, he says to her:

égotezinazụ ? mwa qbu anu ; igotékwečo iku ;  
 did I not say don't buy fish ? and now it is meat ; you buy parrot ;  
 otuba ičoku n'qba ; qkpákawata ikpul'ego qzq ; si : biko gota  
 he takes parrot to king ; he finds another cowry, says : please buy  
 akụ. Olče gota ūčiči ; otuba ūčiči n'qba, si  
 nuts. Then she buys rat ; he carries rat to king, says to her  
 azutazinalum.  
 don't buy for me.

## BURIAL AT NIBO.

Mwade n̄wụrụ, aiybēbē ákwá, węt' ufie, mbeya ;  
 A man dies, they lament, take camwood, rub him ;  
 eručeya ufie, apaliya futa mbala ; afuta mbala  
 after rubbing camwood, they carry him outside ; outside they mix  
 agwō ufie n'qko. Agwqča ufie n'qko, qkpo nabq,  
 camwood in a pot. After mixing it in a pot, two women of family,  
 ofuonye eru enq n'ofu akoko, ofu onyenofu akoko.  
 one rubs one side four times, the other the other side.  
 Ofu onye umunnaiya qbu ewu, owęlu aka, čelu mmę'  
 One of family kills goat, takes hand, holds catch blood  
 wu, qkwasaiaya n'aka ; omalo ḥfofo ewu, tinyeya  
 of goat, pours in hand ; takes throat of goat, puts in  
 n'qno, qbu qkoko, čelu mmę', kwasiya n'aka, węl' ulume'  
 mouth, he kills fowl, takes blood, pours in hand, takes feather,  
 kueya n'aka. Ofu onye węl' agoba, sienye qnu ísí, owęl'  
 put in hand. One takes razor, passes over head, takes  
 owulu, tubueya n'onu ; węl' akwa, kpüenye, qkwote  
 cotton, lays round neck ; takes cloth, covers him, takes bamboo  
 ḥgugu n'anq, qebubuoia ikpilisi nanq ; qkbel' qkwęle niya,  
 from cut tree, pieces four ; string for it,  
 bubutekwęte n̄kpilisi nanq ; ewęk'baiya ; qwębulu ozu,  
 cuts again pieces four ; ties it ; they carry body,  
 doinye ; welu ute amili, kpueya, apaloya gan' ajago.  
 put on it ; bring mat, cover him, carry him to farm.

Umu okolqbia qwew' qgo, gan' ajago; elde  
 Young men take hoe, go to farm; when they  
 n'ajago, owe'l qmu, juan' ani, si ozu  
 reach farm, they take palm leaf, knock on ground, say corpse old  
 oche bwanare ozu qfu. Ewel' agaliga nkita, siye  
 make way for corpse new. They take piece of basket, measures  
 enq; ewel' egu qgo, esieya enq; ewegwaba  
 four times; take handle of hoe, measure four times; begin to dig  
 ani. Agwača ani, atopu ozu n'ogugu;  
 ground. When they have dug ground, they put corpse on bamboo;  
 qbulu nwainye akwapo aja n'owele; qbulu nwoke  
 if it is a woman they break down wall in back house; if it is a man  
 esí n'qn'uzo paloya. Qbulu onye mutalu nwa, enieya  
 they pass street door take him. If it is a father of children, they  
 na ngulu beya; qbulu onye amutarq nwa  
 bury him in the garden of his house; if it is a childless man  
 enieya n'ajago. Nnenwainye qbuna ageniya n'ajago.  
 they bury him in the field. Woman any they bury in the field.  
 Atopuya n'ogugu, apaloya doya n'ani; abwačibe  
 They put it (corpse) on bamboo, carry it put in ground; when  
 ajà, ebuji ogugu, awun yeza n'ani.  
 they fill in earth, break bamboo, put it on ground.  
 Abwačibe qbuke agiliga nketa, akwasa  
 When ground is filled in, they break pieces of basket, put  
 n'ini. Ebuke egu nkwa; ato ajà; asiya qbwon' aka  
 on grave. They cut (loose) hoe; they take earth; say don't wash hands  
 na ci onye bulu gi. Ewel' akékbe, ne ajà,  
 for Ci of man who killed you. They take left hand pass sand  
 n'isi, wosa n'ini, Umwokbo ačel' qgo na nkbo; fanaba;  
 round head, throw on grave. Women take hoe and spade, they go;  
 elde n'onq, nezi ekute mili, akwasan' aka,  
 when they reach home, outside, they pour water, wash hands,  
 akwobuge n'azu, abainye n'onq. Anqsa fa,  
 throw on back, go into house. When they sit small time  
 anabafa.  
 they go.

Nwunyeya adqbuo ife onu;      nwqkbo adqbueya  
 His wife takes off neck ornament;    woman of family takes them off,  
 qnolo n'onq;      nyafuna ezi n'efifie,      beli sq n'učici;  
 she stays in house; she may not go on road in day, only at night;  
 ainyase okęntę n'akukwq,      jętufuo n'ajoifia;  
 at night she takes ashes pot rest,    throws them in the ajoifia;  
 Olō n'izu natq nwqb bo okbočainy' ísí,      tinye owulu,  
 for twelve days woman shaves head,      puts on cotton,  
 owęl' ntutu je toe n'ajoifia;      Ebefuęli àjä      nofe owęle  
 takes hair throws them in ajoifia; they break wall at back of house  
 ewesi napu.      Omęsi nli mwade qbuna gelı,  
 she passes to go out.    She does not cook for anyone to eat  
 nwainye anęguluya ife ogeli      mwa nwatakele afu amęwo ife  
 woman does not cook for her      but that girl (who) does not wear  
 qbuno n'onuya.    Mwa onye qbuna n'ajadu afu agemęko arę,  
 anything on neck.    Anyone and this widow do not touch body,  
 belisq mwa qbu nwa mbal' qtq.    Nwoke qbuna amęji anase  
 except small boy who goes naked.    No man takes night go to  
 węba be ajadu,    belisq mwa qbu nwaiya.    Qbuluna ogawu  
 house of widow,    except only her son.    If she goes to  
 arę na mili,      nwoke qbuna amaba na mili qnawu arę,  
 wash in water,    no man goes into water (where) she washes,  
 belisq mwa owučalu.    Mwade qbuna ameniye ękwu  
 unless she has finished.    No man step over legs.  
 Omę ji afia owęluo izu asa.      Olō izu asa  
 She oes not go to market for 28 days.    After 28 days  
 ęjétućie àjä;      ewesi on'uzq ezi pobá'.  
 they go rebuild wall;    she passes door of street to come out.  
 Owęlę mbosi agemępuluya ife onu.      Owęlu  
 When the day comes they take off things (from neck).    She takes  
 egu n' qbunu gan' ajana;    ękuo onye nri;    owę je n'ajana;  
 goat and ram goes to ajana;    they call Nri man; he goes to ajana;  
 qdqbefwiye (owulu) gafuo,      qtqpwiya akwa,  
 he breaks off (cotton) throws away,    he takes off her cloth,

omalo akwa qzq. Owènata n'onq; ñwoke yekuchi welu ofu  
 puts cloth other. She returns home; suitor takes one  
 qkoko, wèṣibe nni na mwq; eguche alofa mwq.  
 fowl, cooks fufu for mwq; when they finish cooking they  
 give chop to mwq.

Owèsi kità ñwainye ika abulu ñwunyem; anabafa aiñyase  
 He says now woman this is my wife; they go that night  
 fa nabq èdina.  
 they lie (together).

Akă ubqsi qkukwu; olñe ubqsi afu, abwa  
 They fix day of second burial; when the day comes they fire  
 ébwe n'uzq n'ototo; Abwača èbwe, akwa àjá  
 a gun in the street in the morning; after firing guns, they break  
 on' uz' èzi; akbq abia; ewele èbunu n'ebwene, n' ambaji  
 wall of door; beat abia; take ram and cock, yams put  
 dobe n'iru abia; onye gabwi' abia owelu èbwene,  
 before abia; the abia beater takes cock,  
 mwa qbu èbunu, fie n'ainya. Mbwè qfifie afolo,  
 or ram, passes over eyes. As day goes on,  
 abwa èbwe; ndi ego nsi èbwe ewetebe; akbw' abia;  
 they fire guns; cowries for gunpowder are brought; they beat abia;  
 akboča abia, abwaf' ègu na abw' qsq.  
 after beating abia, they begin to dance and run about.

Abwača qsq onye ñwéle ñwoke, ñwokiye akbqinye;  
 After running about, one who has friend, his friend calls him;  
 anofa mwainya, èlièfe nli; onye qdo naba.  
 they divide palm wine, they eat finish; each goes home.  
 Olñe n'izu asa èjékbučie àjá qn'uz' èzi; avoa qbo čiye;  
 In 28 days close up wall of door; they dig qbo of ci;  
 qbu èbunu n'qkoko n'iru či. Mbwè mbwède efolo,  
 kill ram and fowl before ci. In evening,  
 atjta ji n'asatq, n'ego nasatq, na ji nanq;  
 they collect eight yams, and eight cowries, and four yams;  
 aruq ji nanq n'qko; aïnwut' ofu èbwene èbuçite ñkpilisi  
 roast four yams on fire; they bring one cock they cut pieces

ečičilie;   ęgu mobeya n'ani;  
 of ecicilie;                 they put it on ground and take camwood;  
  
 ęwelu nfie teya n'ofu akoko,                 teya nzu n'ofu ăkoko;  
 rub one side,   take chalk rub one side;  
  
 ębu qkoko,                 awokwasa mmē na ulume;                 ačęle ji nanq  
 kill fowl,                         put blood and feathers;                 they bring  
  
 wosa n'ofu ăkoko,                 wos' enq n'ofu akoko;                 čęli  
 yams four put on one side,                 put four on other side;                 take  
  
 ęgenanq wosa n'ofu akoko,                         čęl'enq wosa n'ofu akoko.  
 four cowries put one side,                         take four out other side.

Aročapi ji awosa; awel' qmu,  
After roasting yams they put them down, they take palm leaf,  
je n'ajago n'ovol' qkoko; elšo ajuo qmu n'ani  
goes to ajago with chicken.; when he gets there he beats palm leaf  
on ground

etufuo ovolo ;	mwa ewelu qmu
throws away chicken ;	but then takes palm leaf
jideye n'aka ekeloso ;	eweneteaya edobeya n'akoko ajà onq,
carry in hand straight out ;	they take it, plant it at side of door,
uzo ezi ;	dinyenie welu akukwo,
take mat ;	put leaf on it ;
oglisi tinyeya.	put take oglisi leaf, put on it.
iwobèl' ite.	Nwokbo nabø wèl' ite čue mili,
small pot.	Two women take pot for water,
apado n'akekbe ;	Ofu onye apado n' akanli ;
in left ;	ofu onye
anataba, ewèt' qko,	One holds it in right hand ;
they go back take pot,	one holds it
eruo ufie n' nru nanq n' qmu ;	mwa fa ekune oku welu onq ;
camwood on right hand times four on palm leaf ;	they can't speak when they take it home ;
eruo n' akékbe nru nanq n' qmu ;	edinye ufie, atainye mili ;
on hand four times on palm leaf ;	ofu onye
esi qmu nsi nanq,	put camwood pour water ;
leaf measures four,	one rubs
owèl' owulu tubuaiya ;	ofu onye
takes cotton puts it on (neck of leaf) ;	other rubs

Mwade nabq, okolobia, wēl' qgo, gwaña n' ãkoko àj' ezi,  
 two men, young men, take hoe, dig by side of street wall,  
 agwača ani, ewel' agiliga nketa, kbo àjà nkbo enq ;  
 after digging they take piece of basket, strike ground four times ;  
 ewel' qlili, keče qmu n' ute amili n'oglis ; mwade  
 take string, tie leaf to mat and oglisi ; two men  
 nabq apaloya, due n'ani. Abwačiye ; abwačiče, ebuke  
 carry it, put it in ground. They cover it ; after covering  
 nketa enq wosa nenuya.  
 it they cut basket four put on it.

Ofu onye awuwq enq, ato aja, siya : sobe onye bulug' unu ;  
 One jumps (short jumps) four times, says : follow him who killed  
 you ;  
 abia.  
 they come.

Ofu onye welu umma jide n'aka owelu ji ; arol' aro,  
 One takes knife, holds in hand, takes yams ; they roast (in fire),  
 loiya, wēl' ísi qkoko, loiya ; owel' umma, bubueya  
 puts them, takes head of fowl, puts it ; takes knife, cut sit off  
 n' ofu mbu.  
 at one stroke.

Onaba mwade aka ; očili ji nanq, čil' ego nanq,  
 They strike knives take four yams four cowries,  
 čie ndi n' onq. Oké qkoko očinyefa ofu, čili ofu.  
 give to them who are there. He divides fowl gives one, keeps one (half).

Mwade abwasa ; elño n' izu natq, umunniya apalu mia,  
 People go ; in twelve days, family bring palm wine,  
 bia na biye ; eję na čiye ; qdobe ofu ite n'iru čiye.  
 come to her house ; go to Ci, put one pot before Ci.

Onye biye pado mia, fa nato na či onye afu.  
 One of her house takes palm wine, pours it out for Ci of this man.

Anabwasa mia n' itqnu ; aňoča mia, onye qdo naba ;  
 They pour palm wine in pot this ; after drinking everyone goes ;

asi qnemeya k'esi eme nwoke.  
 they say, they do it as they say dead man did.

Qbulu onye ñwelu ife, mbosi izu natq̄ osuča nli,  
 If the man had property in twelve days he cooks food,  
 nuko mwainya ; ony' eče ndi oiyiya ego mia  
 collects palm wine ; he gives his friends cowries for palm wine  
 na ndi oiyi nnaiya ; mbosi afu fapalu mia, bia ;  
 and friends of his father ; this day they take palm wine, come ;  
 obu egwu, qbulu onye ñwéł' efi, óbuo ; ndi qnyéł'  
 he kills goat, if it is one who has cow he kills it ; those to whom he  
 gave  
 ego bia, onenyéfa anu ná nli ; qpe umwókbo  
 cowries come, he gives them meat and fufu ; he gives women  
 qkba ji nabq, umwókbo ęsibe nli n'obu, ęweto aka na či  
 vessels two of yams, women cook fufu in obu, throw on ci  
 onye ñiwulu ańwu, ęwelu ogene n'ákó na garube n'umunna,  
 of dead man, take bell and beat it and go round family,  
 onye abatalufa onyéfa ofu mba ji ; umunne ñwainye  
 to whoever they go he gives them one of yams ; all women  
 nenyéfa nnu na ose na mwanu ; fa nakqča,  
 give them salt and pepper and oil ; collect fiuish,  
 fapale naba bonye ñwulu ańwu.  
 they take return to house of dead man.

Falúo yube ji, fayuče ; fawelu toa aka na či ;  
 Then they cook yams, they cook finish ; they take throw on Ci ;  
 faliče ; apata mia, fatoq ; fatoča,  
 they eat finish ; take palm wine, they pour ; they pour finish,  
 faňoa ; aňočafa, falaru n'ębafu. Či ototo fo,  
 they drink it ; they drink finish, they sleep there. In morning,  
 ęweluфа ogene, je n' akqkwa ji qzq, fanata, veyuo.  
 they take bell, go again, collect other yams, come back, they cook.

Fayučiye, fatča aka ; fatuč' aka, falie ;  
 After cooking they throw (fufu) ; after throwing they eat ;  
 faliče, falaru. Fanqđide bę ñwok' afu, genye n'izu natq̄,  
 after eating they sleep. They stay in man's house, reach twelve days,  
 ñwa ñwok' afu węlu ofu qkoko, nyéfa mbosi izu natq̄,  
 son of this man takes food, gives them on twelfth day,

fawęlu qkoko węza onq ;                        qčinyęfa ji nasato ;  
 they take food sweep house ;                        he gives them eight yams ;  
  
 fawęlu sibe nli ;        fasiče, fęlie,        fejé na mili, jęwo aro ;  
 they take cook fufu ; after they cook they eat,        go to water, wash ;  
  
 onye qdo naba beya.  
 every one goes home.

### MARRIAGE AT NIBO.

Onye jeko yočq n̄wainye,        qgwá n̄woke qkwiya,        m'qbu  
 Who goes want wife,                        tells friend man his,        or it is  
  
 qkwiya n̄wainye        qsi fa duya aka jøba, n̄wainye ;  
 friend woman,        he tells them (lead) help him to find wife ;  
  
 qbuluna fafu, fazieya :        bia, nà fáfu n̄wainye qgano ;  
 if they see they tell him : come, that they see woman he will marry ;  
  
 mbwe ḥbialu, qfu n̄wainye ; qdoya mniwa,        qnaba ;        ozie  
 when he comes he sees woman ; if she pleases him, he goes ; he tells  
  
 n̄wokiye gágwá nnaiya na nneya,                        si fa, na  
 his friend go tell her father and mother,                        say, that I  
  
 muiwa gano n̄wafa ;        owępalu mia bia, owęsi nna, qdoyemma  
 will marry their child ;        he takes palm wine, comes, says to father  
  
 ka mu nowa n̄wainye.  
 he likes that I marry his daughter.

Qbuluna nnaiya ękwe, qjūq n̄waiya,        siya qdoyimwa  
 If father agrees he asks daughter, tells her it pleases you  
  
 kà n̄woke nka nobaiyi ; qbuluna n̄waiya ękwe,        qjūq nneya  
 that this man marries you ; if his daughter agrees, he asks her mother  
  
 na ḥkwé ;        anubafa māinya,        ańoča mainya, ose  
 and she agrees ; they drink palm wine, after drinking he says to  
  
 nnaiya na n̄waiya gesoye gejé mal' onq ;        nnaiy'  
 her father that his daughter follows him go know house ; her father  
 ękwe ;        osi n̄waiya : ilňo, ngi nene onq qfumma        gino  
 agrees ; tells his daughter : you reach you see house well you stay  
  
 izu nabq, ginataba ;        mbwq naże ;        diye węlu qgo nabq ili  
 eight days you come back ;        girl goes ;        her husband takes

neya ; qnata nneya, q̄juoya,  
 twenty cowries gives her, she goes back to her father, he asks her,  
 siya : nwam, qdikwaimmwā ? qbuluna qdiya mmwa,  
 says, my child, was it good for you ? if it was good for her,  
 qgwanneya, siya na onqiya di mmwa ; qnokwa izu  
 she tells her father, says that his house is good ; she stays eight  
 nabq bennyea, ogaroba bq̄ diye ; ubqsi  
 days in father's house goes back to husband's house ; day she goes  
 qganakwa qzq bennyea diya apalu mia sobiye ;  
 back again to her father's house, her husband buys palm wine,  
 follows her ;  
 q̄luɛfa, atua mia namwo, eweve rqa anu nwainye ;  
 when they take palm wine to mwo, they take meat for girl ;  
 diye qduluya naba ; qbuluna qbq nuku ambqgobia, falibe  
 husband leads her go ; if it is big girl, they eat  
 akwali ; diya qbuo luya egū n'okla ji nabq n'okbede.  
 "akwali," husband kills for her goat, and two bunches of yams and  
 basket of koko yams.

Nneya qkue diya siya : bia k'olie ife ; obia  
 Her mother calls husband and tells him : come and eat ; he comes  
 isielì nli ; onq nkbole učiči nabq ; qbulu nwata,  
 to cook and eat ; he stays two days (nights) he goes ; if it is small girl,  
 diya nye ofu qkla ji, nye azu.  
 husband gives one bundle of yams and fish.

Di bia mbqsi afu ; nq nkbole obqsi nabq ; mbqsi di  
 Husband comes that day ; he stays two days ; day  
 nwabqg' afu ḡeku qgqya nwainye oku ; obia, onyeya  
 husband of girl calls his mother-in-law ; she comes, he gives  
 afia n' eli. Qbuluna onyereya ego, mwa ya élin'ife  
 her 10s. If he does not give money, her mother may not eat,  
 m'qbuluna onyeya ego, ol'ife ; ona ji očinyeya qgqdq,  
 but if he gives money she eats ; he takes gives her cloth,  
 očinyeya ji nasatq, naba ; nwok' afu jebiez gano qlu  
 he gives her eight yams and goes ; the man goes pay to  
 qgqya nwoke qko ; qbuluna qnoiya qko rinne, oniwasa  
 father-in-law money ; if he pays him money much, in seven

obue mbubu, mwa qbuluna onqroiya qko rinne, qnqlo  
month she marks, but if he doesn't pay much money, she

bēnneya, genye ogé qgqya ganočaiya; owębue  
stops in father's house, till time his son-in-law pays finish; he take  
mbubu; obuče mbubu, anaba bę diye gatul' ime;  
mark; after marking, she goes to husband's house  
to conceive;

qtul' ime ya na diya qbuzięle ono.  
when she conceives she and husband live in (one) house.

Qbulu nwata, ob' abqgobia, onye qbuna digq mmwa ka  
If it is small girl or big, either is all right to  
igano. Qbulu nwainye mal' ęzibommwa, anoya nnu afia nabq:  
marry. If it is a very fine girl, they pay £20;  
qbulu onye mwatalommwa, anoya nnu n' iru; qbulu  
if it is a small fine girl, they pay £10, if it is  
onye aderommwa anoya eguiłkpeleg' esà. Qgqiya nwainye  
an ugly one, they pay £7. If mother-in-law  
yqinyá qlu, qbria k'qluya qlu. Onyę onye n'on'  
begs him to work, he comes to work for her. He gives man who  
isi afia nese. Onyę onye n'on' ísí ego  
was spokesman 5s. He gives spokesman money to  
genye nna nwafu; omę ji akaiya wenye qgqiya nwoke  
give to father of girl; he does not take his hand give money any  
qko qbuna bęlisq mwa onyelu onye nonisi.  
except he gives it to spokesman.

Qbuluna nwabqgq eto uto, diye węlu ęgu, bia bu' ęgu  
If girl big grows, her husband takes goat, kills goat  
abqgq; mwa abqgobia kę anu ęgu afu; ęmeče  
for girl; and girl divides meat of the goat; afterwards  
diye ańqlu, biabu' qkoko; onye noloya na  
her husband is glad, comes kill fowl; suitor with basket  
qkba ji na ite mia. Ojebuo na mwq, qsi na qbu  
of yams and pot of palm wine. He kill for mwq, he says that it  
qkoko onye noloya ano, ku nu bialu gebu,  
is fowl for him who will marry her, that he has come to kill it,

yalo ikwe ka aru ñwaya,                ęwębu qkoko ;  
 that he who marries agrees for his daughter,        he kills fowl ;  
 ęsię nli,                alo nli na mwq na ísfí qkoko ;        aloča  
 they cook,        they offer fufu to mwo and head of fowl ;        after  
 ęličę nli ańwoa mwainya ;                ańoča mwainya,  
 offering and eating they drink palm wine ;        after drinking palm,  
 ñwainye na di aiyele naba ;        qbulu ñwata agębuli qkoko ;  
 wine girl and husband together go ;        if it is a small girl they kill fowl ;  
 onye nolonye ;        obulu nuku abogobia agębuluya qkoko,  
 suitor gives it ;        if it is a big girl they kill fowl,  
 onye nolo nye.  
 the suitor gives it.

Ñnaiya wesi omatalia ñwa,        k'ońwę ñwa ;        qbaliya  
 Her father says if she bears child,        he has child ;        let her  
 nife ?  
 bear many children (?)

Qbuluna onye qbuna apalu mia,        doye na ñwainye ;  
 If anyone buys palm wine,        puts it for girl ;  
 atoqliya niwainya na mwq,        ñwainye afu tul'ime,  
 offers palm wine to mwq,        and the girl conceives,  
 omuta ñwa,        ñwok'afu gamu ñwa.  
 and bears a child,        this man will have it.

Qbuluna ñwainye sulu diye naba,        olđo ubqsi afu olainye  
 If girl follows him go,        on that day he copulates  
 n'ainyase ;        mwa qbuluna ñwainye afu ękwere  
 her at night ;        but if girl won't agree to his cohabiting with  
 ka olaiya diye ajuya,        si n' qburq ñwainye ;        niya  
 her husband begs her,        saying she is not his wife ;        he  
 amakpu ębwe galu inęne ęnęne.  
 can't buy gun without looking in it.

Mbè, Nwanęga, motalw' anu.	Si
Tortoise, son of Anega, begot a daughter.	He says

na naya ḡekeya di na qra ábwa nloló  
he will give her to husband to that country where no one says it is  
not good.

Ow̄elilue fanoba nya na qra abwa nlolo  
Time comes they marry her to a country where no one says it is  
not good.

Qḡoniwoke q̄w̄elisiya qgoya, anabiakwana  
Son-in-law then tells him, his father-in-law, that he must not come  
yet.

N̄waiya n̄wainye siya na biko nnaiya k' anabiakwana.  
Then his daughter says to him that please her father do not come yet.

Anaro abaga mbwaga b̄efa. Osiya naiya ejero.  
That no one disputes in their place. He says that he would not come.

Ol̄i mb̄osi afu qk̄oro akukw̄o obodobo, k̄oro elili,  
It reaches that day that he picks leaf of obodobo, gathers rope,  
imania osi umunnaiya unuk̄ečibe; fakečiča qsifa  
gets inside, says to his family you tie up ; they finish tying ; he tells  
unu paliya j̄ebe, n̄ibudu afia, si : pianya n̄waya ;  
them you carry him, go to full market, says : give him to his child ;

el̄e b̄enweya, n̄weya mubá na nnaiya eme ka  
he reaches child's place, his child rejoices that her father has done

onemē. N'qbia, k'qjiri m̄epe, qnábulu  
as he used to do. That it is he, she then opens bundle, it was  
nnaiya m̄bè. Otie, siya, nneya mwana biakwa ;  
her father tortoise. She shouts, says father, but you have come ;

nya sikwalu n̄gi; abiana; n'anaba abwaga mbwaga  
did not I say you must not come ; that they do not dispute in their  
b̄efa ; osiya bwa n̄kiti, naiya nà ja n'anaro ya q̄bwiya.  
place ; he says keep still that he will go, that it is not they that would  
not kill him.

N'qbia ka ejire eḡučeliya ife. Olíče, čiw̄edanasi,  
So that they take to cook for him chop. He finishes chop, evening  
comes,

fapoafa oleli na Ogwe. Nya na aňwunta iyéle čoba ebuba ;  
they take a walk to Ogwe. He and mosquito commence to ask sandfly ;

siya: unu emede aňá ? Qsiya na fano ; qsiya :  
says to him : you, how are you ? He says they are there ; He says :

j'unuwa, ibu aīwu, onēluķwe nínè; owęlisiya n'qrase  
your yam, you mosquito, does it develop from seed; he then says

k' qkbo akaiya na qkbo qkbaiya. Mbè mu amu;  
that it is the same size as his arm and thigh. Tortoise laughs;  
qboba siya aīwu, iñwannem, n' qburi muñwa ra kai, na mu  
sandfly says mosquito, my brother, that if I reach like you, I would  
qnočegwo mwadu. Mbè wesi n'ogwe niri si na unu asibukwe  
swallow person. Tortoise passes then from the Ogwe gets up says  
that you with lies

oñwe unu. Osi onye jiya pulu omę raka qkbo akaiwu,  
kill yourself. He says he who his yams grow up big as size of  
mwa obu ikbelokuya owęsi qboba, givonya isèle qburo mma  
mosquito's arm or knee his he says, sandfly, you who say had it not  
okobo mwa igeno mwadu; obu ya bwačata mbq ākaiya igeno?  
been the soldier you would if he scrapes off nails of his hand can  
swallow person; you swallow it?

iñwu k'ijije no nwadu; siye tonya n'ulu;  
(how much less) a man; says to carry and throw him into mud  
swamp;

qwęve painye nya n'isì ak'élü ani  
they take to carry him on head without hand touching ground,  
qkba élu'ani.  
foot touching ground.

Elň' idemili; olñoiya n'uķu;  
They reach waterside; go waist deep in the water;  
ase towéya, towéya. Osiya: biko uno atowęneya,  
they say throw him, throw him. He says: please, you, don't throw him,  
kaiya bue iñwazú, ya zolidęq qkba.  
that he should kill little fish he treads foot (on).

Ewęfasiya onye apa n'isí onębu azú.  
They then say he who is carried on head does not kill fish.

Ngilideli n'ani. Qsi: orimili ilikweya, iñgi  
Did you come on ground. He says: river if you swallow me you  
ilikqdo mwadu nine, n'abaga fa mbwaga ya bwagalu.  
should swallow men all, that they have disputed him as he does.



## ONITSHA DIALECT.



## NARRATIVES.

### TORTOISE AND ELEPHANT.

Aserikas, ḥebunem.  
Maerchen, don't kill me.

Ofumbqsi ka n̄bè                    jekul'enyen nim'oifia,                osiya  
One day that tortoise                went to elephant in the bush,        he says  
na fa gabu oiyi                      enyi si: qd̄imwa;                mb̄eku si  
they are going to be friends ; the elephant says : all right ; the tortoise  
says  
anafagadolodò                      qniri                        mb̄eku gaiyø akum  
he will take tie-tie ;        he gets up ;        tortoise goes and begs hippo.  
siya n'enyi nainyaliai ísí siya        nya gadobwiye        n'odò.  
says that elephant boasts and says that he will pull kill him with rope  
očeles odò                        mwakwia enyi n'uku ;        osi enyi                naiya  
he takes tie-tie tie up elephant's waist ;        he tells elephant that he  
gakbøya                        n'oifia ;        enyi wéle seya n'qporo        ekbøya  
will draw in from the bush ; elephant told him that he can't draw  
n'oifia,                        qsi enyi        naya gakbøya        owéle  
him from the bush ; he tells elephant that he can draw him ; he takes  
noiya odò n'uku                    qrapwiya                ojeku otobo  
to tie him tie-tie for waist, he leaves him he goes to hippopotamus  
n'ime mili ;                        qsiya naya n̄wé'l'ikè idqkpotaiya n̄enu ani  
in the water ; he says to him, that he is able to draw him up to the ground ;  
otobo wésiya qbuluna qporo edqkpotam, wel'odò  
hippo. says to him if you are able to draw me up, take tie-tie  
nidom n'oku ;                        owényidoiya odò;                qrapwiya,  
tie me on waist ;        he takes to tie him tie-tie ;        he leaves him,  
orégo n̄enu ani ;                        owélepota n̄enu ani        enyi wéledøba  
he climbs on land ;        he goes up on the land, elephant takes to draw

otobo ; otobo wélédoba enyi, fa nabq wélédoba  
 hippo. ; hippo. takes to draw elephant, they two take to draw  
 oñiwefa ; mbe wélg kóba umu anumanu  
 themselves ; tortoise takes to collect children of beasts (*i.e.*, all beasts)  
 nine ; fawélebia osifa naiya ébue enyi n'otobo  
 all ; they take to come he says that he had killed elephant and hippo.  
 ofunje ; fawélebia, bu umu anumanu ;  
 on one journey (at one stroke) ; they take to come, they, all animals ;  
 fabókaba enyi afu, n'otobo ; mbe wélezaba  
 they cut up elephant and hippo. ; tortoise took name killer  
 obuenyi na obu otobo.  
 of elephant and killer of hippo.

## ODUDÒ NA MBÉKU.

## SPIDER AND TORTOISE.

Mbékú gwa odudo, siya, n'ainyi gabù oyiyi ;  
 Tortoise said spider, says, that we will be friends ;  
 faje n'oifia, wési oinya, kúé oinya ; ainyi  
 they go in bush, go make trap, set trap ; we put it  
 siliya k'qmata anu ny'ainyi ; odudo si oinya,  
 that it catches meat to give us ; spider puts trap,  
 mbékú si oinya, odudò gwalu ínbékú, n'eqiñwérqm fkè  
 tortoise puts trap, spider says to tortoise, I have not strength  
 jegafu maka oinyam ; ínbékú siya, qdjmwa ; odudo,  
 to go to see how is my trap ; tortoise says, all right ; spider,  
 éuwéolum fkè fu ikem na ikei, odudo si, qdjmwa,  
 I am able to see mine and yours, spider says, all right,  
 oyim, mbékú, dalu, oinya nk' odudo amata neku anu,  
 my friend, tortoise, thank you, trap of spider catches big animal,  
 mbékú wéfäge oinya, olñe, qfú anu nim' oifia nk' odudo.  
 tortoise looks at trap, he reaches, sees animal in trap of the spider.  
 Okboiya, odudo, siya, bia n'oinya ii amá ;  
 He calls him, spider, he says, come that your trap catches ;  
 qjouoya qmado gide ; qsiya, qmál' ijiji ;  
 he asks him what it catches ; he says, it catches fly ;

qjebasi n'ototo		ofumbose
he goes again in morning	one day ( <i>i.e.</i> , next day);	
omā anū qzō,	okboiya;	odudo,
it catches animal other,	he calls him;	spider,
bia n'oinyaii amā;	osiya:	omagide;
come that your trap catches;	he says:	it catches what;
omā āroro, ralo liye,	osiya:	n'qdēmwa;
it catches ant, take and eat,	he says:	it is very good;
obul' anuna;	odudo amago na nukū anū,	
he then carries meat away;	spider knew that big animal,	
k'oinya namā.	Qjēgāiyō Ivilīvi n'ēnwērō ukwū,	
that his trap catches.	He goes and asks Ivilivi that gets no foot,	
n'ēnwērō aka,	qñwēr' ainya,	qñwērō úti;
gets no hands,	he gets no eyes,	he gets no ears;
owēliaje,	npoinya,	gētinye;
he then takes him, goes to his trap, puts inside;	odudo siya Ivilīvi;	spider says to Ivilivi;
nqdó n'oinya odudo;	mbēku abia n'ototo,	
sit in trap of spider;	tortoise comes in morning,	
qfu Ivilīvi nim' oinya;	qkpō odudo,	siya:
sees Ivilivi in the trap;	he calls spider,	he says:
bia n'oinyaii amā,	qjuoiya,	omado ḡide osiya;
come that trap had caught,	he asks him,	it catches what he says;
n'omalu Ivilīvi.	Qsiya,	ralolio,
it catches Ivilivi.	He says,	lielio.
	take it out,	go and eat it.

osiya : bia ; ojeḡebu Ivil̄ivi naba biye ged̄ebe ;  
 he says : come ; he goes carry Ivil̄ivi to his house to stay ;  
  
 qd̄eliz̄i nni n̄ānū, nwunye mb̄eku sisiz̄e nni  
 he could not eat food and meat, wife of tortoise finished cooking  
  
 fa bul' qno ; Ivil̄ivi gwafa, si, bunyenni,  
 and they starve ; Ivil̄ivi tells them, saying, give food,  
  
 s̄os' iya qlisie nni, m̄ekata mb̄eku tab' aru ; anum  
 he alone finishes food, until tortoise becomes thin ; wife  
  
 tab' aru ; fasi na fagab̄pu n' ikunne  
 becomes thin ; they say that they will run out to place  
  
 nniya na nnaiya; oj̄eb' ubo ; bumb̄eku w̄egw' anum,  
 of mother and father ; he goes to farm, tortoise tells wife,  
  
 siya osisiq̄ nni nya bulu n̄ke Ivil̄ivi, bunȳye,  
 he says after she has cooked she can take Ivil̄ivi's food, take give (him),  
 bulu nk̄em, j̄e n̄enu ụnq̄ gadq̄ba ; nnat' ubo n'efifie  
 take mine, go on top of house, put down. I return from farm in  
 day time,  
  
 ka ngarube n'az' ụnq̄, ka nl̄igulu ẹnu ụnq̄  
 that I pass round back of house, and climb up on house  
  
 ka nq̄do lie nk̄em ; anum bulu nni gadq̄ba  
 and sit down and eat mine ; the wife takes chop, puts it  
  
 n̄enu ụnq̄. Ivil̄ivi elie nkiye lar'öla. Mb̄eku nata  
 on top of house. Ivil̄ivi eats his own and sleeps. Tortoise returns  
  
 kol' akbiya atq̄ba n'qnúlolo, n̄ene anum n̄en' ụnq̄.  
 and took his bag put down in the drain, sees wife up on house.  
  
 Mb̄eku l̄igul' ẹnu sobe anum ; nyá naiyà nq̄do belo  
 Tortoise climbs up, goes to wife ; she and he sit down, cut  
 ofú m̄bé ãka nnì tię n'qno. Ivulivu nnì ad̄apu si na ogèle ụnq̄,  
 lump of fufu put for mouth. Pieces of food fall down from hole,  
  
 wedà qb' Ivil̄ivi di n'ani ; ivulivunui  
 fall down to place where Ivil̄ivi is lying on ground ; piece this  
  
 nu dàkwasiya n'qnu ; Ivil̄ivi as'ainya, si mb̄eku :  
 falls into mouth ; Ivil̄ivi opens eyes, says to tortoise :  
  
 qbe inq̄ na il̄i nl̄i ? ikp̄öriya ; imi là,  
 where are you eating food ? you do not finish call ; nose shut,

ainyai là ; mbékwaſuj' ụzq imilačiye, ainya laičiye  
 eyes shut ; tortoise does not see nose shut, eyes shut ;  
 okb'q nkpu, siya niya nq nenu ụnq, qlnni ; biko,  
 he shouts, says he is up on house, he eats ; I beg you,  
 gwam k'ainyam sailiye, k'imim kpuye. Ivilivi siya :  
 tell me that my eyes open, my nose opens. Ivilivi says :  
 qdjmwa. Mbéku putē nnì, bunye Ivilivi, Qliye,  
 all right. Tortoise brings food, takes, gives to Ivilivi, he eats,  
 qsí niwunye ; n'abw' qsq ainyi, n' qlugo, n'olue ;  
 he tells his wife ; our running, is reached, is here ;  
 fabwapulu n'učiči čifo ; mbéku kpq Ivilivi, siya keya je  
 they run at night till morning ; tortoise calls Ivilivi, says he goes to  
 ubò bianata. Ivilivi ăfwaziya, mbéku, qzq  
 farm and comes back. Ivilivi does not see him, tortoise, again ;  
 fawejęgibili n' ikunne na nnuya.  
 they go to stay at place of mother and father.

Olue ka Ivilivi tetalu olá, qcōzeya ;  
 It reaches that Ivilivi wakes up from sleep, he looks for tortoise ;  
 mbéku, qforeya ; mbéku bwanaba n'obodo ikunne na  
 he does not see him, tortoise runs away to town of the people  
 nniya gebili qbaſu. Ivilivi fu nw' opi,  
 of mother and father to stay there. Ivilivi sees small flute,  
 wębubiye iwopiyete ; siya : iwigopie ; se ; gosiye ụzq  
 whistles his flute ; says : small flute ; says show me the road  
 mbéku si ga ; Ivilivi wegaba węlie obod' afu ; wębu'opiye,  
 tortoise goes away ; Ivilivi goes reaches that country ; he whistles his  
 flute,  
 siya : gosiye ụzq, mbéku ; si ga na qgu nagu iyqlq niyq ;  
 says : show road, tortoise ; goes and dance sounds iyolaw niyaw ;  
 mbéku no ya si : qgu nniyafa jiso diq ;  
 tortoise heard him say : this is dance fathers then take to make young  
 boy,  
 ony' ăbuna, enyi, n'ato, awolok pa, welugwainye mefa  
 any one, elephant, bush cow, leopard, take tell their

si fa n'qbu Ivilivi      n'abia,      nyabo ka fa ba n'onq gezo  
 says to them it is Ivilivi who comes, so they go inside house hide  
 nzizo  
 themselves.

Mbeku kpq ony' qbuna niinefa ; unu bu ikporo ;  
 Tortoise calls anyone among them you are women ;  
 k'unuziya na fagabwago (egu);      mbeku nwqlefa,  
 that you answer that they are gone (to dance) ; Tortoise was glad,  
 wesi n'egu,      n'qbu egu nainyi fajiso,      rainya  
 says dance,      that it is dance of our fathers they take,      that he  
 akpatalo opi,      jiyakbwe' afa      Ewel' eku ;  
 brings flute,      takes call names.      They take it sound ;

mbeku kevekike k'o jegaga egu ;      n'obu wegakpoba ;  
 tortoise began to dress to go answer dance ;      he passes go away ;  
 mbeku kpq enyi, kpq ato, kpq umuanumanu nine,      sifa :  
 elephant calls bush cat,      calls animals all,      says to them :  
 k'ainyi jelu egu,      n'opi nakboiya,      nwunye enyi sa :  
 let us go to dance,      that flute calls them,      wife of elephant answers :

mbeku siya :      na dim nogago,      nofu nwunye ony'obuna  
 tortoise says to him : that my husband is gone,      so wife of anyone  
 zalo mbeku      na dimu aga egu ;      nofo mbeku welu  
 answers tortoise      that husband is gone to dance ;      so tortoise takes  
 nwoleba wetebe egu ;      owenaga n'uzo,      jedide wekudo  
 be glad, begin to dance ;      he goes on road,      walking on meets

Ivilivi n'uzo.      Ivilivi siya mbeku ebwanarem,  
 Ivilivi on road.      Ivilivi says tortoise ran and left me,  
 elue n'ama ekudozi qzo ;      bia gebulum ;  
 it reached that time that I meet you again ;      come carry me ;  
 mbeku wezo nzizo,      osiya :      ibia gebulum,  
 tortoise takes hide,      he says :      if you do not come carry me,  
 naba bei,      imi la, ainyai la ;      mbeku afurozq,  
 go to your house,      nose shut, eyes shut ;      tortoise does not see,  
 okur' ume ;      siya :      biko ka mv'uzo,      of'uzo ;  
 he does not breathe ;      says :      please let me see,      he sees again ;

ogebultiye wenaba biye ; gatobo ; owebido tab' aro.  
 he goes carry him to go home ; go and put down, he begins to be thin.  
 Anum seja u'obu nleea nke diya n'isi ; k'ojisi osiya  
 Wife says that it is wandering which is in his head ; he takes say  
 jeko egwu, nniyafa jiso n'omwaro  
 he goes dance, the father took to make young boys that he does not  
 n'obu Ivilivi nke ainyi bwalu qso makaya ;  
 know that it is Ivilivi from whom we run because of him ;  
 Osiya : odimwa, anum na kita nyagebuye ; kita faidelizi nni,  
 He says : good wife, now we will kill him ; now they don't eat chop,  
 owekwe ; elue n'ififie ofumbosse, okboiya Ivilivi,  
 she agrees ; it reaches day light one day, he calls Ivilivi,  
 siya ; agani ubo ne nni, ilisie ; obul' osi  
 says I go to farm to see food to eat finish ; if he says  
 oneno onu nkpotu k'onabiakutaii, n'obu umu nnono nabia ;  
 he hears a noise that he comes to meet you, it is small birds coming ;  
 ngi gwafa etu isi, agwamu ka  
 you tell them, as you used to tell me that they (must)  
 fabiakutaii ; ka fabulu nni olili nkengi. Mbeku si  
 come with you ; they must be chop to eat for you. Tortoise says  
 Ivilivi ; okweya, odemwa, fawebapu ; elue  
 Ivilivi ; he agrees, all right, they run away ; it reaches  
 k'anwu bulu n isi, mbeku abia wel'oko tie n'isi onq,  
 that sun is above head, tortoise take fire put on corner of house,  
 qko baba ; Ivilivi akbo ife, neme gidigidi ; biakutem  
 fire burns ; Ivilivi calls thing, calls Gidigidi ; come to me  
 (*i.e.*, fire)  
 imi la, ainyai la, qko bia ezibo, bwa Ivilivi,  
 nose shut, eyes shut, fire comes at once, burns Ivilivi,  
 babwenya ; Ivilivi l'oko, mbeku nwolefa ; owesi na afofo  
 kills him ; Ivilivi burnt, tortoise is glad ; he says trouble  
 nke soya n'ogugu.  
 that follows him is finished.

Ćifo ototo mbeku niri k'ogafu mwa qko ebugo  
 Early in morning tortoise gets up go and see if fire killed

Ivilivi. Elue, okudoiyé, olesigo,  
 Ivilivi. He reaches place, he does not meet him, he burns,  
 bulu nzo. Mbeku akpo, owefu nzu; oniwarozi  
 becomes chalk. Tortoise shouts, he sees chalk; he does not  
 n'obu Ivilivi, k'oko bwalu oicha dika nzu. Mbeku  
 know it is Ivilivi, that fire burns him white as chalk. Tortoise  
 ekwe n'anum uwunyeyárapulu nzu nkeya, n'eba k'oko  
 supposes that his wife leaves her chalk here, that fire  
 bwabalu, k'oko mebisiye k'oko bwa nzuya. Mbeku  
 was burning, fire spoils, fire burns her chalk. Tortoise  
 wesi keya welu nzu da n'ainya, n'qno, n'imí, owelu  
 says let him take chalk and make eyes, mouth, nose, takes it to  
 uiwoli aiwoli n'onye nke nesobwiya n'k'oko abobugiyá. Oda  
 be glad that he who troubles him, fire kills him. He makes  
 nzu n'ainyeyá; ainya akboreya; oda n'imíyiye,  
 with chalk eyes; he is blind (eyes spoil), he makes nose,  
 odekuz' umiye; Owenaba wesi anum: nainyiye  
 he does not breathe; he starts go, he says to wife: give to him  
 igwe ičuwe naye ainya n'imíye; anum siya: isemu  
 iron that I take to bore eyes and his nose; wife says: you tell me  
 bulie ewu, liye; anum bu ewu, liye; osi anum biko, nyem  
 to kill goat, eat; wife kills goat, eat; he says to wife, please  
 ara ka nwe raye ainya na imi. Anum siya  
 give me a yam fork, that I take bore eye and nose. Wife says  
 isimu bue okoko liya; obue okoko liye; osi anum biko:  
 you tell me kill fowl, eat; she kills fowl eat; he says to wife:  
 nyem ara ka nnwe raye imi n'ainya. O, dim,  
 please give me fork that I take bore nose and eyes. O, husband,  
 anorom ife ineku. Mbweri nine esi n'obo  
 did not hear what you are saying. It is a very long time you  
 ara k' inaco; ower' ara nyeye; orayeny' ainya  
 said it is fork that you want; she takes fork gives him; he bores eyes

n'imi ; ainya mbeku wedi nwantinti, imi mbeku  
and nose ; eyes of tortoise are small, nose of tortoise  
wedi nwantinti.  
is small.

**ENE N'AWQ.**  
**BUSH BUCK AND FROG.**

Awq wesi gw'ene na fagab' oiyi; qsiya:  
Frog talks to bush buck they are going to be friends ; he says :  
na fa gab'oiyi ębw'qsq. Ene wewę si,  
they are going to be friends in running. Bush buck says good,  
si kede fa nabq nabwa ; ojisi na fa gębw' qsq ; owęku'  
says which can run ; he says he will run ; he knocks  
ágogo, wagw' umwanımanu n'eči ęgęw' qsq,  
a bell, he tells all animals that to-morrow they will run,  
umunawq ečinine, onye bwanari ibie, nya bweneya,  
all frogs, to-morrow, who runs past another, he kills him,  
k'obulu ozu b'umunniye ka faliye ; čiwęfo awq čo  
he carries body to his family, they eat it ; at daybreak frog collects,  
'muneya, si fa ečenča n'uzq oifia, n'oso  
family, tells them let them keep watch on road of bush, in bush  
oifia ; fawęgęčenče ; osęfa ony'ene  
by road ; they keep watch ; he says if the buck runs to meet  
makudo, nya si n'os' oifia mata ; qsiya n'qdimwa ;  
anyone, that he runs out from the bush ; they say all right ;  
fęluzie n'qfifie, fakwadobe ijegabw' qsq, bido ago  
when they reach daytime, they get ready for the running, begins to  
qno, ubol'ise awq mapu da n'ębenu, ęne bia amub'amu ;  
count, five times frog jumps falls over there, buck laughs at him ;  
siya : ębe asi n'ainyi gabw' qsq ; fasiya nya  
he says : place they agree to run ; they say  
bwab' qsq ; ęne węnři, węboba, węma gawa n'ani,  
let him run ; buck gets up and runs, he jumps on the ground,  
owęmakudo ofu awq, awq mata n'os' oifia ; siya :  
he jumps to meet one frog, frog comes out from bush ; he says :

ingiňwa nede na muiňwa yie n'qso ; qne ta aka none,  
you think I can not pass you in running ; buck bites his fingers,

si awo : ike ŋga n'azu, nabialu egeya n'iru ;  
says to frog : I left them behind, came past him to the front ;  
owamqñri ga, okwana n'ani n'iru ; Aw'qzo qse n'oso oifia  
he jumps go and stop on ground in front ; another frog jumps out of

mata wene aka enu : si ny'elugo qba si  
the bush takes hand hold it up says : I reach the place,

nagabadębe qne ; 'kw' ákwá, wesi : awo n'elurq  
we go run and reach ; buck begins to cry, he says : frog does not reach  
k'qfumma amampala ; n'ebu ene malu k'awo galeya  
(that) good step ; does buck jump that a frog passes him

n'qso ; obulÿye üzq lue n'qbagabwadębe,  
in running ; he passes him and reaches where they go stop running,  
qdemw', awo wesiya, četakwo n'ainyi kulu si n'onye  
all right, frog says, remember that we have said whoever passes the  
g'ibie n'qso, nya k'bo umunneya, ka fabue onye nebur'  
other in running shall call his family, to kill the one who is not in  
üzq ; qne ziya n'qdemwa ; si buenya ; awo wečq ibqfa ;  
front ; Buck says good ; he says kill him ; frog collects his  
people ;

fabu' qne, n'aboze anu qne, Mbeku biakutęfa  
they kill buck, begin to cut meat of buck, tortoise comes and  
meets them,

weseva : ohó, unu nélili, bainyi ; n'okevora  
he says to them : Oho, you eat big chop people ; that old  
bia ; n'ezie, n'ezie ; owęduv' aka bq'b anu ;  
man comes ; true, true ; he helps them cut the meat ;

ewenabq, onębeku n'etinye n'akbiya ; fanęnekwo  
when they cut, he cuts and puts it in his bag ; just then they look  
mbeku ; oseva na nkpaikpanu keya n'akpa ; n'onye  
at tortoise ; he says it is only bits of meat he is collecting ; who cuts

bql' anu alarq ikba iikpaiikpanu ; fasi n'qdemwa  
meat could not help cutting little bits of meat ; they say good,  
okeny'ani m'qbuna orikaze, bu ike ipalu ; qseva unu  
big man because it is too much, the one you slice ; he says to them

tuy' okana ; oseva, ogaję kiya bia ; wékola  
 you are quarrelsome ; he says, he goes and comes back ; he takes  
 ak'bánuya ; wékov'enu ; ak'áwofa emeluye n'eł  
 bag of meat ; he lays it on top ; hand of frog can't reach it in the  
 ekovéleya. Mbéku wejebé ; awofa si na mbéku  
 place he hangs it up. Tortoise goes ; frogs say that tortoise has  
 elisi anufa ; awesi, k'atu olo, ka famulu k'  
 eaten all their meat ; they say, let them arrange, that they should  
 egeme ; ofu wépota, owesifa, onye nqdo  
 know what to do ; one comes out, he says to them, each one should  
 nya bal' ibie mb' aka ; fakweliya ; fabalibeva  
 sit down put next round arm ; they agree ; they put arms round  
 m'baka ; fadí n'ani, tqbłlo ek'bawab ; qdika fañwuru :  
 each other ; they lie down, lie down flat ; as if they were dead ;  
 ik'qzq wesefa, ka nčebe mbéku ; opota ka nsiya nqne  
 another tells them let me watch tortoise ; when he comes out I will  
 ainyi bulu, n'qbu qn'alo, n'anakwół  
 say that buck we kill, that it is buck of alose, that we should hold  
 akwóba ñwuru, n'qbu ya ká njí eçenigi  
 each other's necks and die, so it is that I am waiting for you  
 bumbéku, k'ainyi kuba ñwuru ; mbéku si qlè,  
 tortoise, that we hold together and die ; tortoise says it is not he,  
 wékol' akbiya wékónaba ; owékpbóbiya siya : čiyao ;  
 he takes bag runs away ; he then calls him saying : turn back ;  
 n'en' ainyi bulu b'en' alose, o ;\* n'ainyi elig' anuya,  
 buck that we killed in buck of alose ; we have eaten its meat,  
 n'ainy' qkego anuya, n'obwifa, o, mwadu nabq,  
 we have divided its meat, that it has killed them, two by two,  
 inwadu nabq, n'qna fänole munaiyi ; kékulu ka  
 two by two, that it remains I and you ; you wait that  
 ikwoba ñwuru. Mbéku si qlè ; owel' akbaya,  
 you hold and die. Tortoise says it is not I ; he takes off bag, puts

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\* "O" at the end of a phrase is used in shouting.

tobq', wesi : nya mēlizikw' anu, wēbqnabwa, awq wēbui  
 down, says : he won't eat meat, he runs away, frog takes  
 anu, či azu, wēkpote ndi bēfa, sifa nya čunovaguya ;  
 meat, turns back, calls his people, says he drove him away ;  
 qwēlib' anufa. k'awogu. N'ębe mbęku. Naga  
 then they eat their meat. That's finished. Where tortoise. Goes  
 n'ųzo, okudo obu ji, ka fabialiya qlu  
 from road, he meets a yam planter, and people who come to him  
 ibu ji ; qsiya, oyim, dăluno qsiya, keyá  
 to work planting yams ; he says, my friend, hail, he says, let him  
 mēluya qgu k'abia yuę jiya ; obuji maka ifēi  
 make medicine before they plant his yams ; yam planter, because your  
 solum ; n'qbia ka njisi ka munaiyi bülü olyi ;  
 way pleases me ; that's why I say that you and I should be friends ;  
 obuji siya qdēmwa, imelime mwadu bial' qluya,  
 planter says all right, he says plenty of men come to do his work,  
 k'ofqdo jebu' oifia osisi ji ; ečenine k'amaba ji,  
 some of them go cut bush stick for yam ; to-morrow they stand yams,  
 maka n'qgu nya jeko qmeli bu nuku qgu ;  
 because medicine he is going to make for you is big medicine ;  
 qnepu ji ; qneto k'amal' amalo ; qsiya qdēmwa,  
 it grows yams ; it grows (them) you should know ; he says all right,  
 qsiya k'ofqdo čub' iyì, nk'ofqdo jeb' akukwq'mma  
 he says let some of them go to water, some go bring good leaf for  
 na jiya ; nègesiye n'ite ; keia akukwq mma biabuenya,  
 this yam ; they go cook them in pot ; warm leaf to plant it,  
 qsiya ; mm.  
 he says ; yes.

Fanāta	bü ndi čulu iyi	fasibiabę ji
They come back	the people who went to water ;	they begin to cook yams,
qsiskiye,	ewelo akukwq mma ke ji ;	k' àjä
they finish cooking,	they take leaf to wrap yams ;	so sand
m̄nesigabia ;	egēbue ;	qbusizie ji,
can't reach them ;	they go to plant ;	they plant yams finish

ndi jel'osisi, nata. Mbęku gwa obuji siya yeya,  
 they go for trees, come back. Tortoise tells planter he says,  
 duj aka, iyq ndi qlu 'lu ike eci maka nya fugofa,  
 to help you, beg the workers to work to-morrow because I see them,  
 n'ikè agugofa ike tata; eci ka fabia ema ji;  
 that they tire for to-day; to-morrow let them come stand yams;  
 oweyofa ndi bial' qlu; fawekwelu; owezi obuji  
 he begs those who come to work; they agree; he says to planter  
 n'ife qgwiya nasq, mbwè ji pue gabokw'  
 the thing his medicine forbids, when yams grow, don't go and  
 ani aka, n' ibofa ofu aka,  
 rub with hand, when you rub one with hand,  
 n'qmaqsi ndi qzq; qgwal' qra, fawekwe, fanaba;  
 you spoil the others; he tells people, they agree, they go;  
 elde n'uici. Mbęku poro nwunye na niwiya;  
 it reaches night. Tortoise takes wife and child;  
 fabulu'kla gabocasiya jino; qwé bainye nim'qba  
 they carry basket to go and take these yams; he goes inside yamyard  
 kəlosia oméji ofqdo di časi ogonogo biagetinyesiya  
 and picks yam shoots; some of them long, and comes and puts  
 them  
 n'ani qb ebulu jino ojébe n'uici gaiyq  
 on ground; in place they just plant yams, he goes at night and begs  
 onye ike nara mili; siya biko, n'okpōfufu ekbebū  
 the man who calls for rain; he says, please, sweat kills big man  
 okeny'ani, bu nya bumbęku k'ome ka mili zu kita;  
 of country, big man like me, tortoise; let him make rain fall now;  
 k'qčiliya naba biye, k'aru juliya oyi;  
 let him drive him go to his house, let his body be cold;  
 owerā mili; mili węzu, wemakwasi oméjino;  
 he lets rain fall, rain falls, it falls upon the growing yams;  
 Mbęku wenqlefa; wesi, ony' alo bu di ji,  
 tortoise is glad for them; he says, a foolish man is yam planter,  
 ofunago ji, k'ęsisi n'ite, qtiye n'ani, opile,  
 he never sees yams, that they cook in pot, he plants it, it grows,

ogonog'qme, u'ōgonogo; owędęba čifozie di ji  
 long shoots, and long; so it is at daybreak yam planter  
 wębia n'ubiya; węsi mwak' obu ęzie, ęzibo qgu, k'oiyá  
 comes to his farm; he says it is true, good medicine his friend  
 mbęku mębeliya; dí ji węmǫbă ji nya na ndi  
 tortoise makes for him; yam planter plants sticks for yams with his  
 qlüya; amäkat'adıa ji ainyańwu wębulu n'isí;  
 workmen; they plant sticks for yams till the sun beats top of head;  
 omeji weiwuba; di ji kpö, n'oiyim bumbęku agwagum  
 shoots wither; planter shouts, my friend tortoise told me  
 simu, ábona ji aka, n'qgu qmębęglum galoro  
 saying, not to dig yams with hands, that medicine which he made  
 mwa na jia namu fwamu; againabq  
 for me will be spoilt that these yams will wither; I rake with my  
 aka, olurq, nya 'lurq, owęboiny'aka,  
 hands, if it spoil it, let it spoil it, he rakes with hands one heap,  
 ov'uku wefo n'oburq ji di n'ani; webqsiafa něa;  
 he sees that it is not a yam in the ground; he rakes all out;  
 węsi ndi bialum qlu, n'qburq unu męlu,  
 he says to those who came to work, it is not you make,  
 n'qbu mbęku, oká nto; niyaga kagiękbęlo  
 it is tortoise, he is big liar; he will summon to judgment  
 umuanymannu nine n'okeny'qzq; ezue di ji ori,  
 animals all and other big men; yam planter was robbed,  
 owekbe ama, gabalu mbeku siya; ob ęzie  
 he summons them, spies went and told tortoise; he says is it true  
 ka fasi n' izul' ori; mbęku siya: ainyańwu;  
 that they say that you are a thief; tortoise says: O sun;  
 mbęku kweya, wębulu mbubu, si nya mago n'ikbenuwa  
 tortoise agrees, he takes calabash, he says he knew this meeting  
 ga jq njq; owę ję n'oifia, węfo imęlime nnono; anakbęo  
 will be bad; he goes to bush, he sees many birds; they call  
 afia, wesifa biakutemu, k'unuwęta ok' ony' qra  
 weaver birds, he says to them, come to me that you save old

nime afofo nim' ḥebubo di ji nēbūm; fabia,  
 man of land in trouble in the charges yam planter brings ; they come,

q̄sifa : bainye nime mbubu, fabainye ; ow̄elo  
 he says : go inside calabash, they go inside calabash ; he takes  
 afifia kwučienya, gwafa, siya eči lk̄be, nya bia,  
 leaf and closes it, tells them, says tomorrow is this case, he comes,

ikbe eluye, ka nd̄oba mbubu n'ani ;  
 when this case reaches, let me put this calabash on the ground ;

ka nsi umuanumanu ; nj̄ekwa gabolo ji  
 that I say to all animals ; I go say to him if he rakes out yams

n'ubo di ji, k'aloſe n̄namu nuwa bwenya ; n'afiya  
 in farm of yam planter, let aſoſe of my father this kill him ; that his

bumb̄ku ; k'obwe nwunye k'okpokp̄wi' onq ; unu ekwe ;  
 name is tortoise ; and kill his wife and break his house ; you agree ;

q̄ Cif ekbékbe ; faķwe ; q̄ ; owebuliya, sí :  
 yes. Chief judges the case ; they agree ; yes ; he carries it, says :

umuanumanu, m'qbulu ęzie n'q̄bu ḥebubu ka ęn̄ebum ;  
 animals, if this accusation is true that I am accused ;

m'q̄bu okeny'ani, iyi bue umuanumanu ;  
 if it is big men of the land, this river kills animals ;

ékwazi, fasi n'ékwazi.  
 they don't agree, they say they don't agree.

Mb̄ku w̄ebulu nnono naba ; ql̄ne osibe mili n' qko ;  
 Tortoise carries birds home ; it reaches he boils water on fire ;

ow̄epupu afifia ; ojikuči mbubu ; w̄ebulu mbubu ;  
 he takes grass ; he takes to stop his calabash ; he takes calabash ;

bučie 'te ; nnono laba nime mili qko ; famosjsja,  
 he covers pot ; the birds fall in hot water ; they all die,

ofu aiwurq ; qdi n̄idò nwantinti ; qkbl̄q nwunye,  
 one does not die ; he still lives small ; he calls wife (tortoise),

siya : gw̄ebé qse ná nnù, k' otinye mw̄anu ka falię nnono  
 says : grind pepper and salt, put oil, that they may eat bird,

fabute nnono, rus̄s̄ye na bw̄am̄emi ; falibekata ;  
 they bring birds, turn it out in a basket ; they eat go on eating ;

qfqdi etq ; mbéku wési : ñuwunye si : fa  
 there remain three ; Tortoise says : wife says : they should  
 rapuleya, n' q̄buyà talo àfofo  
 leave it for him, that it is he who has the trouble to  
 jégamude nnono, ainyi nèli mwa ; qwé'l aka,  
 go and catch the birds, which they eat now ; he takes hand,  
 mètu ofùno keyawélo ; ofèlo bę ñuwunye n' ísí ;  
 touches that one to take ; it flies and alights on wife's head ;  
 owébu' akodo, si ñuwunye, ajobkwána, ojò ka ntigwe nnon'  
 he takes pestle, tells his wife, don't fear, that I kill this  
 nuwa ; owétiénye akodo, ñuwunyeyá ñwuru, nnono félú,  
 bird ; he hits with pestle, his wife dies, bird flies,  
 békwasí nènu ñwiya n' ísí ; q̄siya, qgozaiái,  
 and stops on top of his child's head ; he says, if you like,  
 ngi jøba ojò kà ñineyì sijq ; owetie ñwiya akodo,  
 you fear as your mother feared ; and he hits his son with pestle  
 tibue ñwiye ; nnono félú ; mbékwasia :  
 he killed his son ; bird flew off ; tortoise spoke, saying :  
 nyá bu. Mbéku niri, qgačíl' abwó poa  
 so it is. Tortoise got up, took abo (climbing rope) and went  
 n' q̄zi biye ligol' q̄nu ñikwò, wékpò umuanumanu,  
 outside and climbed on top of palm tree, he called all animals,  
 si fa ife, bę n' isi, onqzeķwaiiyi ?  
 says to them : something is on my head, is it still there ?  
 fakiye : q̄q ; owérafo akiya n' ïkwiya, wosu ísí,  
 they answer : yes ; he raised his hands and feet, he fell,  
 n' ani wéñwuru ; iliyé wéđákwasí na  
 and knocked head on ground, he died ; his tongue fell upon a  
 nkpa akwokwò ; añandri, bike tótawam, mbékwam,  
 small piece of leaf ; ant, please pick me up, mend me,  
 añandri siya : ked' ife iganyem ? Osiya :  
 ant says : what thing you will give me ? He tells him :  
 iñwelu bem ; añandri tótaw' ainya, mbékwaínaya  
 you have my house ; ant picks up eyes, Tortoise eyes :

čifo aňandri agá n' az' onq bembékü,                         ligol' enu  
 at daybreak ant went to back house of tortoise,                 climbed on palm  
 nkwo,                 bue umma ;                         mbékü si :                 onye  
 tree,                 cut with matchet ;                 tortoise said :                 who is  
 nebü ifenu ?     Qsiya :     muňwa,     mbékü,     aňandri ;  
 cutting that ?     It says :     it is I,     tortoise,     ant ;  
 osiya,     bumbékü,     zidata ka mbuneyi ;                 ozidata,  
 he says, that is, tortoise, come down that I cut for you ; he came down,  
 owělìgolu,     bumbékü węsiya :     aiandri,     nsi,     o,  
 he climbs up,     tortoise says :                         Ant,     (when)     I  
 bwanaba,     kulu ;     nsi, o, kulu,     bwanaba ;     nsi,  
 tell you run,     wait ;     (when) I tell you wait,     run ;     when  
 o, bwanaba,     kulu ;     owębu akü,     owętibue aňandri,  
 I tell you run,     wait ;     he cuts palm nut,     he kills ant,  
 owęzidata ;     owęsiya :     n' ife n' ife ;                 mba  
 he comes down ;     he says :     the thing is equal ;     we're quits,  
 alalëna,                 ka muňwa ḥočoaiyi,                 bekwaiyi,  
 it then same,                 that I pick you up,                 and join you up,  
 k' īsi ḥotum, mbékwmam.  
 as you pick up and mend me.

## OKUKU N' ÁPIA.

## OWL AND HORNBILL.

Čuku këfa,                 ke okukü iče,                 ke ápia iče.  
 Cuku makes them,                 owl different,                 hornbill different.

Apia se nya ñwel' eze,     nya ñwel' ísí dika ísí anu oifia.  
 Hornbill says he has teeth,     he has a head like head of bush animal.

Nya ñwel' iku dika iku anu fè ;     owenjiri jegawa okukü,  
 I have wings like wings of flying things ;     he gets up, goes, tells owl,  
 siya :     biko, n' ife mbia, mw' qbu ka munaiyi bulu oiyi,  
 says :     please, why I come is that I and you make friends,  
 bulu ñwanne ;     onye ñwuru k' ibie nienye.     Okukü siya,  
 are brothers ;     who die, let the other bury him.     Owl said,  
 qdemwa ;     q'b aro nabq ápia ñwuru ;     okukü jébe nute  
 all right ;     it reaches two years hornbill died ;     owl goes and buys.

mwainya, goṭa nṭo, pqṭ' akwa, pqṭ' ute, gačo  
 palm wine, buys powder, buys cloth, buys mat, go and find.  
 ibefā, anunefē nenu ; si fa bia, n' oīya īwuru  
 his people, flying animals ; tell them come, his friend is dead  
 k' ḥnienya, k' akwainya ; fabia ;  
 and he is buried, and he is making "second burial" ; they come ;  
 nēn' apia ísí, obul' ísí anū oifia ; nenye  
 they look at hornbill's head, it is head of bush animal ; they look at  
 qno, opu eze ; anū enu ju mbà ; na faiwēl'  
 its mouth, he has teeth ; flying animal says "so" ; we get  
 īku, na fapur' eze ; mw' ísifa aderq dīka ísí anū oifia ;  
 wings, we don't get teeth ; but this head is not a head of bush animal ;  
 fana. Okuku njri, čoga mwainya, coga anumanu ;  
 they go. Owl gets up, goes and finds palm wine, look for animals ;  
 si fa bia, n' oīya īwuru, k' ḥnienya ; k' akwainya ;  
 says "come," his friend is dead, and he is buried ; he makes second  
 burial ;  
 fabia nene ; oīwēl' īku, pu eze; fasi : mbà,  
 they come and examine ; he has wings, he has teeth ; say : no,  
 na īka aborq ozu fagakwa ; n' anumanu ḥdēpu īku.  
 this is not corpse, we go lament ; that animal does not have wings.  
 Okuku buliye, geniye; wefēgol' enu, wənqdo ;  
 Owl takes him, go bury him ; he flew up, stays there ;  
 wékbo oso ; ásimi pu eze. Čuku węgwa okuku,  
 he calls bat ; I don't say you "get teeth." Cuku tells owl,  
 siya ḥmafot' użo n' ḥfifie; węsiya n' qb akwa  
 says he does not see road in daylight ; he says the cry you will  
 iganakwa di īka. Okuku wékwbaba. Oso, asimi,  
 utter like this. Owl begins to cry. Bat, I did not say  
 pu eze.  
 "get teeth."

The latter part of the story is known to the Swahili.

# IBO VOCABULARIES.



## IBO VOCABULARIES.

These vocabularies were collected during my second tour.

Abo is on the Niger, some distance below Onitsha ; Ivitenu and Qja are on the road from Omerum to Ida, Qja being the first Igara town (see Map, Vol. I).

On both sides of the linguistic frontier the language changes considerably from place to place, but on the whole the Igara seems to show greater differences in this respect.

The table is to be read as follows : „ means that the word (or words) in the column to the left are to be repeated, — means that a single word from the line above is to be repeated.

				1. Awka.		2. Oniča.	
1	<i>Head</i>	...	...	ísi	...	ísi	...
2	<i>Hair</i>	...	...	ńtutu(isi)	...	ńtutu	...
3	<i>Eye, two eyes</i>	...	{	ainya	...	"	...
				— nabø	...	"	...
4	<i>Ear, two ears</i>	...	...	ńti, — nabø	...	"	...
5	<i>Nose</i>	...	...	imi	...	"	...
6	<i>Tooth, five teeth</i>	...	...	ęze, ńkpuleze nese	...	" — íse	...
7	<i>Tongue</i>	...	...	ile	...	"	...
8	<i>Mouth</i>	...	...	qnu	...	"	...
9	<i>Breast</i>	...	...	ala	...	"	...
10	<i>Head</i>	...	...	nkpologbu	...	obi	...
11	<i>Stomach</i>	...	...	afo	...	"	...
12	<i>Back</i>	...	...	azụ	...	"	...
13	<i>Arm</i>	...	...	aka	...	"	...
14	<i>Hand, two hands</i>	...	...	" — nabø	...	"	...
15	<i>Finger, five fingers</i>	...	{	ńkpolaka	...	"	...
				— nese	...	ńkpeseaka	...
16	<i>Thumb</i>	...	...	mvó	...	mbó	...
17	<i>Leg</i>	...	...	qkba	...	ukwu	...
18	<i>Knee</i>	...	...	ikbele	...	nkbeli ukwu	...
19	<i>Foot, two feet</i>	...	...	(= leg)	...	"	...
20	<i>Man, ten men</i>	...	{	mwade	...	mwigadu	...
				— neli	...	— ili	...
21	<i>Male, two males</i>	...	{	ńwoke	...	" "	...
				— nabø	...	"	...
22	<i>Woman</i>	...	...	nwainye	...	okboro	...
	<i>Two women</i>	...	...	— nabø	...	— nabø	...
23	<i>Child</i>	...	...	ńwa	...	"	...
24	<i>Father</i>	...	...	nna'	...	"	...
25	<i>Mother</i>	...	...	nne'	...	"	...
26	<i>Slave</i>	...	...	óru	...	"	...
27	<i>Chief</i>	...	...	ęze	...	nzele	...
28	<i>Friend</i>	...	...	enyi	...	oiyi	...
29	<i>Blacksmith</i>	...	...	uzo	...	"	...
30	<i>Doctor</i>	...	...	dibia	...	"	...
31	<i>One (finger)</i>	...	...	ofu (left thumb)	...	ofu (left little finger).	...
32	<i>Two (fingers)</i>	...	...	nabø	...	"	...
33	<i>Three —</i>	...	...	etq	...	etq	...

3. Abo.		4. Ivitenu.		5. Qjá.
ísi	...	ísi	...	ísi.
agilisi	...	ajalisi	...	ajalisi.
enyá	...	ainya	...	"
— nębe	...	— nambo	...	— nabq.
ńtę, — nębe	...	ńtsi	...	ńti.
" "	...	"	...	"
" "	...	eze	...	eze.
" "	...	"	...	"
" "	...	"	...	"
ela	...	ala	...	"
"	...	nkpologbu	...	"
efo	...	ahq	...	afo.
obwazu	...	azi	...	azú.
eka	...	aka	...	"
" — nębe	...	aka	...	aka.
eka	...	ńkpolaka	...	"
nkpese eka ise	...	— nese	...	"
oko	...	ísi ńwaka	...	"
mado	...	qkba	...	"
— ili	...	ńkpolqkba	...	"
onyeke, ndiko	...	mare	...	mare.
onyeke, iidiko, nębe	...	— ili	...	mad'ili.
onyenye, ndio	...	nwoke	...	nwoke.
— — nębe	...	ńwainye, ndio	...	ńwandio.
"	...	"	...	"
"	...	"	...	"
"	...	"	...	"
onye igbo	...	óru	...	"
óze	...	"	...	"
"	...	" oku	...	oxu.
ozo	...	agolozo	...	"
"	...	jibe	...	dibie.
ofu (right little finger)	...	na	...	mbó, na.
ńmbwò, eboa	...	ebo	...	mbò.
ntq'	...	etq	...	"



			1. Awka.	2. Oniča.
34	<i>Four</i> —	...	eno	...
35	<i>Five</i> —	...	ise	...
36	<i>Six</i> — ...	...	isē (right thumb)	isī (right thumb)
37	<i>Seven</i> —	...	esa	...
38	<i>Eight</i> —	...	asato	...
39	<i>Nine</i> —	...	itegete	itenani
40	<i>Ten</i> —	...	ili	”
41	<i>Eleven</i> —	...	ilinofu (left little finger).	”
42	<i>Twelve</i> ...	...	ilineboa (third finger).	”
43	<i>Twenty</i> ...	...	qgu, oru (right thumb).	” (join hands)
44	100	...	qgu ise (left little finger).	” ”
45	200	...	” ili	” ”
46	400	...	nnu	” ”
47	<i>Sun</i>	...	añwu, ainyañwu	” ”
48	<i>Moon</i>	...	oñwa	” ”
	— <i>full</i> ...	...	oñwa zulęzu	oñwa ndozu
	— <i>new</i> ...	...	— qfo	— polqfo
49	<i>Day</i>	...	mbqsi	ubqsi
	<i>Morning</i>	...	òtótó	” ”
	<i>Night</i>	...	ainyase	añase, učici
50	<i>Rain</i>	...	mili	mili ozüzo
51	<i>Water</i>	...	mili	” ”
52	<i>Blood</i>	...	mmę'	” ”
53	<i>Fat</i>	...	aboba	” mwanu
54	<i>Salt</i>	...	nnú	” ”
55	<i>Stone</i>	...	ńkpume	okute
56	<i>Hill</i>	...	ugu	” ”
57	<i>River</i>	...	orimili (Niger)	” ”
58	<i>Road</i>	...	üzq	” ”
59	<i>House</i>	...	onq	” ”
	<i>Two houses</i>	...	— nabq	” ”
	<i>Many</i> —	...	imelime	” ”
	<i>All</i> —	...	onq nine	” ”
60	<i>Roof</i>	...	ägele	akaleka

3. Abo.	4. Ivitenu.	5. Qjá.
enq ... ... ...	enq ... ... ...	"
isí (left little finger) ...	isú ... ... ...	"
esá ... ... ...	" ... ... ...	isá.
esatq ... ... ...	" ... ... ...	isatq.
iteñeni ... ... ...	itená ... ... ...	isanoq.
" ... ... ...	" ... ... ...	"
" (right little finger). ...	ili nana ... ...	"
	— néboa ... ...	— ne.
osu ( „ )	qgu ... ... ...	"
qgu ise ( „ )	— nese ... , ...	"
— ili ( „ )	— neli ... ...	qgu ili.
aino, enyaño ...	ainyanwu ... ...	"
„ ife, okoligwe	onwa ... ...	"
oniwqfo, onwapu	onweruqbú ...	"
" "	onwafuloho ...	"
ngèdè ... "	óoto ... ...	mbosi.
" ...	áse ... ...	ítutu.
ofigbwano	{ mili ezodo ...	ás(e).
nkpokpoléja	— ozo... ...	mili ozo.
" ...	" ... ...	"
" edéke	mme ... ...	"
osumili	ába ... ...	"
ézukú ...	unu ... ...	"
" ...	nkpume ... ...	"
nebe	ozumili ... ...	ozimili.
afeka	ézi ... ...	ézi, uzo.
osa onq	" ... ...	"
aba ...	nambo ... ...	nabq.
	ibukú 'nq ...	"
	onq nine ... ...	"
	mbonq... ...	"

			1. Akwa.		2. Oniča.
61	<i>Door</i>	...	uzo	...	onozo
62	<i>Mat</i>	...	ute	...	"
63	<i>Basket</i>	...			
	— (round)	...	nketa	...	nkata
	— (long)	...	okba	...	nkata ogonogo
64	<i>Drum (wood)</i>	...	ekwe	...	ogwe egwu
	“ (skin)	...	ebwa	...	egwu
	“ (pot)	...	ngedelegu	...	udu
65	<i>Pot</i>	...	ite	...	"
66	<i>Knife</i>	...	mwa	...	"
67	<i>Spear</i>	...	ubè	...	"
68	<i>Bow</i>	...	ota	...	"
69	<i>Arrow</i>	...	ako	...	ufele
	<i>Five arrows</i>	...	— nese	...	
70	<i>Gun</i>	...	ébwé	...	"
71	<i>War</i>	...	aya, qgo	...	"
72	<i>Meat</i>	...	anu	...	"
73	<i>Elephant</i>	...	enyi	...	"
74	<i>Bush cow</i>	...	aṭo	...	"
75	<i>Leopard</i>	...	ágò	...	"
76	<i>Monkey</i>	...	enwe	...	"
77	<i>Pig</i>	...	ezi	...	"
78	<i>Goat</i>	...	egwu	...	ewu
79	<i>Dog</i>	...	nkita	...	"
80	<i>Bird</i>	...	nnono	...	"
	<i>Feather</i>	...	ugbwene	...	ubwene
81	<i>Parrot</i>	...	ičoku	...	"
82	<i>Fowl</i>	...	qkoko	...	"
83	<i>Egg</i>	...	ákwa	...	"
	<i>One —</i>	...	of u —	...	
84	<i>Cock</i>	...	ébwene	...	qkba
85	<i>Serpent</i>	...	agwo	...	"
86	<i>Frog</i>	...	awo	...	"
87	<i>Spider</i>	...	ududo	...	"
88	<i>Fly</i>	...	ijiji	...	"
89	<i>Bee</i>	...	anwu, qvu	...	anwu
	<i>Honey</i>	...	” mwanañwu	”	”

3. Abo.		4. Ivitenu.		5. Qjá.
qnumozo	...	ozo	...	"
"	...	ude	...	"
abo	...	nkata	...	"
nkata ogonogo	...	okba	...	ukba
abia	...	ebwa, ekwe	...	ekwe
abia	...	ekwélekwe	...	igba
		udu	...	"
"	...	"	...	"
ogale	...	ímma	...	"
obo	...	ube	...	"
"	ogbowo	ota†	...	uta
nkpeṣe	...	ako	...	aku
— ise	...			
osisi	...	ebwé	...	"
"	...	aiya	...	"
"	...	"	...	"
"	...	"	...	"
"	...	"	...	"
"	eduke	agwolo	...	agwa ulu
"	...	"	...	"
"	...	"	...	"
"	...	"	...	"
ekite, okwéno	...	nkita	...	"
"	...	nono	...	nnono
ebuba	...	ubwéne	...	"
okwe	...	ičoku	...	"
"	...	oko	...	okuku
ekwa	...	akwa	...	"
"	isi oíčà	egbene	...	"
ifugboko	...	agwó	...	"
ewo	...	awó	...	
ndide	...	udegude	...	udekute.
agizi	...	izi	...	iji.
eno	...	ainwu	...	"
uzoeno	...	manaiwu	...	"

† The t sound is intermediate between t and d.

		1. Awka.	2. Oniēa.
90	<i>Tree</i> ...	ősisi ...	" ili ...
	<i>Ten trees</i> ...	— neli ...	— ...
91	<i>Leaf</i> ...	akukwø ...	" ...
92	<i>Banana</i> ...	unle ...	ogedentiti ...
	<i>Plantain</i> ...	jioko ...	— jioko ...
93	<i>Maize</i> ...	oka ...	obwado ...
94	<i>Ground nut</i> ...	ókbañwekle ...	ókpapa ...
95	<i>Oil</i> ...	mwana ...	maniwu ...
96	<i>The tall woman</i> ...	nwainye ogonogo:	ogonog' okporo ...
	— — <i>women</i> ...	umu — —	— ikporo ...
97	— <i>large dog</i> ...	nkitivu ...	nkitabulibu ...
98	<i>Small dog</i> ...	obelenkita ...	nkitabulibu ...
99	<i>The dog bites</i> ...	nkita tal' aru ...	" ...
100	— — — <i>me</i> ...	— talum —	" ...
101	— — — <i>which bit me</i> <i>yesterday.</i>	nkitaho — —	„ nyafu
102	<i>I beat the dog</i> ...	etimunkita ...	" ...
103	<i>The dog whieh I have beaten.</i>	nkita nke ntli ...	" ...
112	<i>The slaves go away</i> ...	iru ejewelu ...	oru wępoba ...
113	<i>Who is your chief?</i> ...	onye bu čifugi ...	kędonye bu nzę lei
114	<i>The two villages are making war on each other.</i>	qnoko fanano ogolieta qgo.	obwe nabø węno b qgo n'oňweva.
115	<i>The sun rises</i> ...	ańwu načá ...	ańwu arogotago ...
116	— — <i>sets</i> ...	— odàjuo ...	— adà ...
117	<i>The man is eating</i> ...	mwade nelinli ...	" ...
	— — — <i>drinking</i> ...	— naio ...	mwdadu nala ...
118	— — — <i>asleep</i> ...	— lar' ola ...	— nalar' ola ...
119	<i>I break the stiek...</i>	anyajiem osisi ...	akbajiem osisi ...
	<i>The stiek is broken</i> ...	osisi ejiri ...	osisi ejileji ...
	<i>This stick cannot be broken.</i>	— qpqro inyaji	osisia apqrq ejileji
	<i>Break this stiek for me</i> ...	nyajelum osisi nawa.	kbajieqli osisia nyem.
120	<i>I have built a house</i> ...	alulum ono ...	alugum ono ...
121	<i>My people have built their houses yonder.</i>	ndibem lul' onqfa neba.	ndibem aločasigo onqfauveseno.

3. Abo.		4. Ivitenu.		5. Qjá.
" ili	...	oisi	...	osi.
ekokwø	...	akwo	...	"
une	...	ege	...	"
qka	...	jíoko	...	iþoko.
asuigbo	...	okba ekele	...	"
ofigbo	...	manu	...	"
onyinye nuku	...	neku ndio	...	"
ndio sinine	...	"	...	"

## ERRATUM.

By an unfortunate accident the MS. of Nos. 104-111 was mislaid and could not be replaced during my absence from England.

N. W. T.

ano abia, awasa	...	anwu murø	...	" "
— qzidano	...	— kekerazu	...	aiwu kagazi.
"	...	mane liye	...	" "
dinola...	...	— nwulu	...	" "
"	...	— kulola	...	" "
osisi agbaji	...	agajiem osi	...	" "
osisia ejek' agbaji	...	osisi akajiri	...	" "
gþajelum osisi nkene...		— nwa adegekwe nkaji.	osisi nwa adigi ekwe nkaji.	" "
egumem onq	...	atulum onq	...	atulum onq.
ndibem alonq nebe li...		ndi obodom nolonq nibeda.	ndu obodoma nolonq nibera.	

			1. Awka.	2. Oniěa.
90	<i>Tree</i> ...	... ...	ősisi ...	" ili ...
	<i>Ten trees</i> ...	... ...	— neli ...	— ...
91	<i>Leaf</i> ...	... ...	akukwø ...	" ...
92	<i>Banana</i> ...	... ...	ungle ...	ogedentiti ...
	<i>Plantain</i> ...	... ...	jioko ...	— jioko ...
93	<i>Maize</i> ...	... ...	oka ...	obwado ...
94	<i>Ground nut</i> ...	... ...	ókbañwekele ...	ókpapa ...
95	<i>Oil</i> ...	... ...	mwana ...	manjwu ...
96	<i>The tall woman</i> ...	... ...	nwainye ogonogo:	ogonog' okporo ...
	— — <i>women</i> ...	... ...	nmn — —	— ilnoro
115	<i>The sun rises</i> ...	... ...	ańwu načá	ańwu arogotago...
116	— — <i>sets</i> ...	... ...	— odájuo	— adà ...
117	<i>The man is eating</i> ...	... ...	mwade nelinli	" ...
	— — — <i>drinking</i> ...	... ...	— naňo	mwdadu nala ...
118	— — — <i>asleep</i> ...	... ...	— lar' ola	— nalar' ola ...
119	<i>I break the stick</i> ...	... ...	anyajiem osisi	akbajiem osisi ...
	<i>The stick is broken</i> ...	... ...	osisi ejiri	osisi ejileji ...
	<i>This stick cannot be broken.</i>	... ...	— qpqro inyaji	osisia apqro ejileji
	<i>Break this stick for me</i> ...	... ...	nyajelum osisi nawa.	kbajieli osisia nyem.
120	<i>I have built a house</i> ...	... ...	alulum ono	alugum ono ...
121	<i>My people have built their houses yonder.</i>	... ...	ndibem luř onqfa neba.	ndibem aločasigo onqfauveseno.

3. Abo.	4. Ivitenu.	5. Qjá.
" ili	oisi	osi.
ekokwó	akwo	"
une	ege	"
oka	jiko	ijoko.
asuigbo	okba ekele	"
ofigbo	manu	"
onyinye nuku	neku ndio	"
ndio sinine	"	"
ekita oku	nnenkita	"
ñwa ekita	obelenkita	"
ekita tan' elo	nkita ta	"
— tanum —	— tam	— tamu.
" nyalo	— ta mu nya	— talemu nya.
ebuem nkita	etilimnkita	"
nkita ñbuni	nkita nkiliye	nkita ntiliye.
ndi igbo abwqso	oru jeleje	"
onye b eze	onye bu cifegi	"
obodo nebe di n' qgo	onunkbo nambo neso	"
	onunkbu nani qgo.	"
ano abia, awasa	aíwu murq	"
— ezipano	— kekerazu	aíwu kagazi.
"	mane liye	"
dinola	— ñwulu	"
"	— kulola	"
osisi agbaji	agajiem osi	"
osisia ejek' agbaji	osisi akajiri	"
	— ñwa adegekwe	osisi nwa adigi
gabajelum osisi nkene	nkaji.	ekwe nkaji.
	kajielum osisi ñwa	"
egumem onq	atulum onq	atulum onq.
ndibem alonq nebè li	ndi obodom nolonq	ndu obodoma
	nibeda.	nolonq nibera.

		1. Awka.	2. Oniča.
122	<i>What do you do every day?</i>	kini k'ineme kwobosi.	ked'ife ineme obqisira.
	<i>I work on my farm</i> ...	alum qlu n'ubim	" "
123	<i>I am going away</i> ...	ejuwelum ...	apoam ... ...
	<i>— — hoeing</i> ...	eguem ana ...	aloam qlo qgo ...
	<i>— — going away to hoe</i>	ejebeam nigü ana	ejem ilu qlu qgo ...
	<i>— — going to my farm</i>	ejebeam n'ubim ...	ejem ubum ...
124	<i>The woman comes</i> ...	Nwainye abia ...	okporo bia ...
	<i>She comes</i> ...	qbia ... ..	qbia ... ...
	<i>The woman laughs</i> ...	nwainye mul' amu	" ... ...
	<i>— — weeps</i> ...	— nakw' ákwá	okporo kwal' akwa.
125	<i>I ask the woman</i> ...	ajqm nwainye ...	ajqm okporo ...
126	<i>Why do you laugh?</i> ...	kini k'inamulu: ...	ked'ife iji mwo' amu.
127	<i>— — — cry?</i> ...	— — inębel' akwa :	— — kw' akwa
128	<i>My child is dead</i> ...	nwam nwolo : ...	nwam qñwulo ...
129	<i>It is not dead</i> ...	onwuro kaňu ...	qkañwurorq ...
130	<i>Are you ill?</i> ...	arü aderàaii mwa ?	aro nañwi ...
131	<i>My children are ill</i> ...	— aderq omum	aro nañw umum
132	<i>Her child is better</i> ...	nwaiya aderi agwo	nwaiye aderebago
133	<i>Yes ! No !</i> ...	é ò ; mbà, wà' ...	é ; mbà ... ...
134	<i>A fine knife</i> ...	ezibq mwa ...	ezibumwa ...
	<i>Give me the knife</i>	nyem umwa ...	" ...
	<i>I give you the knife</i>	enyemí umwa ...	enyelumi umwa ...
135	<i>I am a European</i> ...	abum onye oíčá ...	" " ...
	<i>You are a black man</i> ...	ibu onye oji ...	" " ...
	<i>— — an Ibo</i> ...	— — ibo .	" " ...
136	<i>Name, my name</i> ...	afa. áfam ...	afai " ... ...
	<i>Your name</i> ...	afagi ... ...	mili di n'obwa ...
137	<i>There is water in the calabash.</i>	—	
	<i>The knife is on the stone</i>	umwa di nenu nkpume.	umwa di n'okute
	<i>The fire is under the pot</i>	óko di nokpul' ite :	óko neiwunite ...
	<i>The roof is over the hut...</i>	ogele di nenu onq.	akeleka kpudolu onq.

3. Abo.		4. Ivitenu.		5. Qjá.
kal'ife ineme obosi.	qsa	kaiemenee mbqsi nine		kai iye aiejeme mbqsi nine.
nde nolo n'ogum	...	alum glu nubim	...	” ”
njek' ozi	...	ehekum iberaii	...	” ”
egbuem	...	eburom ani	...	” ”
njeko igboano	...	ehekum gegu ani	...	” ”
njek' ogom	...	ehekum nubim	...	” ”
onyenye biaka	...	nwandiom kabije	...	” ”
ebia	...	obiq ...	...	” ”
onyenye di n'emo :	...	nwandiom naiči oiče	...	” ”
— di n'ekwa :	...	— nakwakwa	...	” ”
njona onyimye ajuju : kènèmè iji namu amu		ajulum nwandiom kali mačeli oiče	...	” ”
— — nakw' ekwa	...	— makwali ...	...	” ”
nwam aňoso	...	nwamu nwolo	...	” ”
oboda aňoso	...	— aňwugo ...	...	” ”
ife natoroi	...	azi adegimya	...	” ”
asa omo ife ękwewe	...	azi adegi umum mwa	...	” ”
nwaiya oda omwa	...	azi adugwo nwaya mwa	...	” ”
ę ; mbo	...	e ; éyé ...	...	” ”
ogali umwa	...	uma rimwa (is good)	...	” ”
iyem ogali	...	negim uma ...	...	” ”
eyegomi ema agali	...	enyilengi 'ma...	...	enyilemugi 'ma :
mb onye oičá	...	abum onye oičá	...	” ”
” ”	...	” ” igbo (igala)	...	” ”
ęfa ; ęfam	...	aha ; aham ...	...	afa ; afam.
ęfai	...	ahai ...	...	afai.
mili di n'ogba...	...	mili di n'qba ...	...	”
umwa di n'olima	...	uma re n'akpume	...	”
oko di nokpulite	...	” ”	...	”
aba di nen' ono	...	—	—	—

		1. Awka.	2. Oniča.
138	<i>You are good</i> ... <i>This man is bad</i> . . .	idemwa ... onye nuňwa aϳo mwade.	ngingwa omaka ... onye aϳoka . . .
139	<i>The paper is white</i> ... <i>This thing is black</i> ... — — — <i>red</i> ...	akukwɔ di oīča ... ife nuňwa d'oji ... — d'ufie ... . . .	ifa di oji" . . . — mmē . . .
140	<i>This stone is heavy</i> ... <i>That stone is not heavy</i> . . .	nkpume nuiwa d'alq. nkpumea aderalo	okute nuiwa dialq —nofu aderq alq
141	<i>I write</i> ... <i>I give you the letter</i> ... <i>Carry the letter to the town.</i>	edèm ... enyenie letter ... wèle akukwɔ jé n'obodo.	anam edè . . . enyelumi akukwɔ "
142	<i>Go away ! Come here !</i> . . .	jebe ! bia neba . . .	poba ! bia neba . . .
143	<i>Where is your house ?</i> . . .	kēdonooi . . .	kēd onq bei . . .
144	<i>My house is here</i> . . . — — — <i>there</i> . . .	onqm dē neba . . . — dēba . . .	onqm di nēbēnu . . . kēd' ife inwēlu inele.
145	<i>What have you to sell ?</i> . . .	kēd' ife inele . . .	kēd' ife inwēlu inele.
146	<i>I want to buy fish</i> . . .	anam aϳo kaigol' azū.	aϳolum igolu azū
147	<i>The fish which you bought is bad.</i>	Azū nk' iwētē lu aϳoka.	azū igota aϳoka . . .
148	<i>Where is the man who killed the elephant ?</i> <i>He has killed many elephants.</i> <i>How many elephants were killed yesterday ?</i>	kēd' onye bul' enyi ? obulu imelime enyi ? enyi nonē de k'ebulu nya ?	" " " od' enyi one k'obulu nya ?
149	<i>Untie the rope</i> ... <i>Tie the rope</i> ... <i>Make the boy untie the goat.</i>	tōpo odoa . . . kēdo odo... . . . mē ka nwatakēle nido egū.	fiedo odo... . . . mē ka umwaro nirapo ewu.
150	<i>My brothers and I, we are going, but no one else.</i> <i>Brothers let us go and tell the chief.</i>	ńwannem na muňwa jēbelo oinyqbo n'qzq esuazi. umunnem kainyi je gakwu čif !	uwannem namuin- wa ejē bēsigo mwana onye qzq adiaze. umunnem kainyi je gagwa čif.

3. Abo.	4. Ivitenu.	5. Qjá.
ędema ... ...	eremwa ...	irimwa.
onyekene jqnenjø ...	mareñwa ajøka ...	„ „
ękukwø noičoča ...	akoniware oičá ...	„ „
ifekene nojini ...	iyeñwa n'oji ...	„ „
— egbwanebeoča ...	— re meme ...	„ „
oluňankene delua ...	nkpume nwa ne alo ...	„ „
— oinyelo ...	— iibenu arege alo ...	nkpume beňwa arege alo.
mędē ... ...	ędém ... ...	ebulum uli.
eyegomi ękokwø ...	enyęngi akukwø ...	„ „
węle ękokwø kene je n'obodo.	węle akwø je nim' abodo.	„ „ akukwø.
yale ! bia ębene ...	jęle ! bia nibenwa ...	jere ! bianibenwa.
de qbe ibei de „	kal' ibegi ... ibem ori nbeniwa ...	„ „ onomuri nbeniwa.
kal' ife inęle ...	kal' iye iñwelu iyele ...	„ „
nnačo azu nięgo ...	amazu azi ...	agimazu azi.
azu igoseni ajøka ...	azi giri ajøka iñolo ...	azi iñolo ajøka.
kal' onye bul' enyi ? ...	„	„ „
ogbuke efefia kalenyi	obulu enyi vu...	„ „
enyi one k' egbune nyalo ?	or' enyi none ebulu nya.	„ „
tqfo odø ... ...	tqfo gli ...	„ „
ked' odø ... ...	ked' ęli ...	„ „
męme k'igosi nyim' ęwu.	gwa iñwata k'qtqfo ęwu.	„ „
nwannem aňoso ainyi je, oňwe nonye so neinyini.	nwannem na muňwa, ainyi jese mw'enwerø onye qzø.	„ „
umunnenem kainyi je agwa čif.	umunnem kainyi je agwa čif !	„ „



# IBO GRAMMAR.



## IBO GRAMMAR.

### TRANSLITERATION.

b, as in English.	t, cerebral.
b, see notes, p. 182.	k, interdental.
č, as ch in church.	v, as in English.
χ, as German ch in ach.	χ, with both lips.
d, as in English.	w, as in English.
ɖ, cerebral, <i>i.e.</i> , with tip of tongue turned up.	y, as in English.
f, as in English.	z, as in English.
f, with both lips.	ž, as s in pleasure.
g, as in English.	g, as in father.
g, a guttural g.	q, as in that.
gb, see notes, p. 182.	e, as a in name.
ɣ, as g in N. German tag.	ɛ, as in there.
h, a strongly aspirated h.	ɔ, as in let.
ⱥ, as in judge.	i, as in it.
k, as in English.	i, as ee in meet.
k, a guttural k.	o, as in so.
kp, see notes, p. 182.	ø, as a in all.
l, as in English.	ø, as in not.
m, as in English.	ɥ, between o and u.
m̚, an explosive m.	ɥ, as oo in fool.
n, as in English.	ɥ, as in bull.
ni, as ng in sing.	' high tone.
p, as in English.	² high middle tone.
r, as in English.	³ low middle tone.
r̚, as in English, but trilled.	' low tone.
s, as in English.	Double tones are shown by the combination of two of these.
s, cerebral.	Dynamic stress is shown by *.
š, as sh in shoe.	* shows that the vowel is abruptly closed.
t, as in English.	

## CONSONANTS.

	Explosives.	Affricates.	Fricatives.	Half-vowels.	Nasals.
Postvelar ...	k, g				
Velar ...	k, g	h, y, x č j		y	n
Palatal ...			š, ž		
Cerebral ...	t, d	s			
Alveolar ...	t, d	r, r̄, l			
—	t̄	s, z			n
Labiovelar ...	b̄				
—	kp̄, gb̄				
Dentilabial			f, v		
Bilabial ...	p, b		f̄, v̄	w	m, m̄

b̄ is differentiated from b by its more explosive quality, different from aspirated b, and due, apparently, to a constriction of the glottis.

b̄ (inspired) is different in sound from the Edo b̄ (which is not unlike w), and is often pronounced with a strong smack of the lips. It is often intermediate between b̄ and p.

g is inaudible as such when a word is spoken in a low voice, and sounds like h ; it seldom begins a syllable.

h̄ is a strongly aspirated h.

k̄ see g.

l̄ intermediate between l and n.

m̄ is often heard double, e.g., Idemili (*pron.* Idem mili).

p̄ see b.

s̄ has a sound approaching that of š.

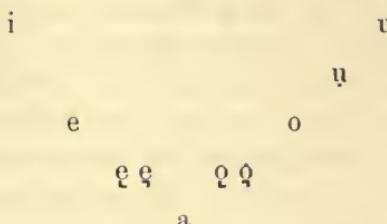
t̄ has not the characteristic sharp sound of the Edo t̄.

t̄ has a suspicion of a th (/) sound about it.

ū intermediate between o and u.

v̄ and f̄ are not sharply distinguished in pronunciation.

## VOWELS.



Ibo belongs to the same group of Soudanese languages as the great majority of the languages of Southern Nigeria, viz., the Western Soudanic. In some respects it comes closer to Efik than to any other language, but the relationship is not a close one.

*Dialects.*—The number of Ibo dialects is unknown; there are probably five or six west of the Niger, including Ika; Onitsha, Awka, Abwāja, and Abo have their own dialects on the east of the Niger; and further south the Orata dialect, spoken at Bende and Owerri, differs considerably from any of them; in all, therefore, there are probably at least twenty dialects. Apart from this, each town has its own dialectical peculiarities; at Awka, for example, the word for evening is ainyase; at Nibo, a mile away, it is añase. Even within the limits of a single town great variations can be found; at Nibo, I noted the following variations of the word afq, stomach—ahq, awq, awhq, avq, avo; and efi, eyi, efi, cow. In the same way, at Awka, I noted a change from a k sound to a w in such words as eku, which was sometimes pronounced ewhu. At Qbu I found the forms otu, ofu, and ohu, for one, and ahaba for araba. At Nimo aro is spoken with an aspirated r (possibly lateral), which closely resembles an s; Ifite is pronounced Ižite.

It is a curious reversal of the ordinary rule that Onitsha, a waterside town, where there are many strangers, should be distinguished by clearness of pronunciation, whereas in the Awka dialect the tendency is to clip and swallow the words.

*Formation of words.*—Nouns are formed by prefixing a

vowel, m or n to a verb stem, or by reduplication ; the infinitive may also be used as a noun.

As examples may be given, ada, from dà, to fall ; eče, from če, to watch ; ije, from je, to go ; ozi, from zi, to send ; uče from če, to think ; mba, from ba, to struggle ; nkuzi, from kuzi, to teach ; ogugu, from gu, to dig. Verbs are formed—(a) by combination of two independent verbs, as dawa, to fall and break, (b) by combination of a verb and noun, as nye aka, to help, (c) by adding an inseparable suffix to a verb, as bęnęte, to weep continually.

### NOUN.

*Gender*.—Gender is not known, but the sex of beings is distinguished in two ways :—

- (a) Different words may be used for males and females, as nwóke, man ; nwainye, woman.
- (b) nwóke and nwainye may be added (in apposition or as adjectives) to other nouns denoting human beings ; in the case of animals, oke is used in the place of nwóke.

*Number*.—As a rule there is no change to mark the plural, but—

- (a) A different word may be used, as nwá, child ; umu, children ; umu is used as a mark of the plural before other words, as umu anumanu, animals.
- (b) The initial vowel o may be changed into i, as in Edo and Efik, as oru, slave, iru.
- (c) ndi, the plural of onye (see p. 187), or nine, all, are sometimes marks of the plural.
- (d) Schoen mentions ga as a sign of the plural, as ogęde ga, but I have not found any example of its use.

*Case*.—There is no change to mark the case of a substantive—

- (a) The nominative precedes.
- (b) The objective follows the transitive verb.

- (c) If one noun follows another it may be (i) in apposition, as in *nne ocie*, grandmother (mother ancestor); or (ii) in the genitive case, as in *nsø ani*, the forbidden things of the earth; very rarely the genitive precedes, as in *ainya mili*, tears (water of the eyes).
- (d) The genitive may also be expressed by the use of *nke*, as *nkem* (of me), mine.
- (e) Other prepositions are used to form the dative, etc., e.g., *lu*, for.

### ADJECTIVE.

Adjectives may be classified under four heads :—

- (a) Simple adjectives, such as *nuku*, big; *ezie*, true; *oji*, black; *mma*, good; some precede, some follow the noun they qualify, some either precede or follow, as *obwenye*, poor.
- The attributive adjective may sometimes precede the indefinite, as *obele onye*, a certain poor (small) man. Past participles appear to be used as adjectives sometimes, e.g., *ife silesi*, cooked food, where *si* (to cook), with perfect *sili*, adds *si* (finish) to the perfect form.
- (b) Adjectives formed by a noun preceded by *di*, as *di nwata* childless; they may also have a negative form, as *adirøndo*, lifeless; with this form may be compared *éiwe nna*, fatherless. (See Ibo-English Dictionary under *di*.)
- (c) Adjectives compounded with *nke*, as *nke nwata*, childless.
- (d) Phrases used adjectivally, *na adirø ikè*, wearied.

*Comparison.*—The comparative degree is formed by using *ka* or *kali*, surpassing, as—

*ka* is also used to express very, as *omaká*, very fine.

*Belu* and *kasi* may be used in the same way to express the comparative of inferiority and the superlative.

*Demonstrative*.—The demonstrative adjectives are afu, nuñwa (nu), nke; the plural is ndia; nuñwa is sometimes found in the form nu. These words follow the nouns which they qualify.

Osísi afu, this tree; mwadu ndia, these men.

Onye, when it qualifies a noun, changes the meaning of the latter so that it denotes a person; glu, work; onye glu, a worker (see Ibo-English Dictionary under onye).

*Possessive*.—The personal pronouns are used without change, viz., m or mu, ngi, gi or i, ya or ye, ainyi,unu and fa, which follow the substantive. To note in the use of ya and ye is the fact that ya is used with nna, ye with nne. Ya is used also with lu in the sense of for it, qololia, working for it.

*Numeral*.—The numerals are :—

*Cardinal*.

- ofu, one.
- aboá, eboa, two.
- atq, etq, three.
- enq, four.
- ise, five.
- isi, six.
- isa, asa, seven.
- isato, eight.
- itenani, itegete, nine.
- ili, ten.
- ilinofu, eleven.
- óru, twenty.
- órunofu, twenty-one.
- qgu nabq, forty.
- nnu, four hundred.

*Ordinal*.

- nke mbu, nke izizi.
- nkeboa.
- nketq.
- etc.

These follow the substantive, with the exception of ofu, oru, nnu.

*Interrogative*.—The interrogative adjective is kedo, as ked'ebe, where.

*Indefinite*.—Nine, ra, nča, all.

obuna, any.

etu etufu, such.

qzq, other.

All of which follow the noun they qualify.

kwa, kwa nine, every.

ofu afu, a certain, the same; in these, one word precedes and one follows the noun, as ofu ife afu, certain thing.

None may be rendered by qinwero, adero, there is not, or by obuna with a negative verb.

onye (obuna), any; onye, a certain.

### PRONOUN.

*Personal*.—The personal pronouns are m or mu, or for euphony n, i, gi, or ngi, o, q, ya or ye, ainyi,unu, fa.

Except after ka (forming the subjunctive), or in an interrogative phrase, m or mu follows the verb, as abiam(u), I am coming; inversion is occasionally found.

O and q are used as subjects; qbue, or obue, he kills; ya is emphatic as subject; ya or ye are the objective forms.

The personal pronoun in the dative or ablative is usually governed by a preposition; but the dative may also follow the verb immediately, as onyeluya imelime anu, he gave him much meat, but the form is ambiguous, for lu as a final syllable in a verb is used to mean that something is done to or for someone: onye negu lu fa, who cooks for them?

When two pronouns are united by the article the first person precedes, as mu na ya, he and I.

*Possessive*.—The possessive pronoun is formed from the personal pronoun by prefixing nke, of, e.g., nkei, thine; they may be used for emphasis in the place of adjectives, e.g., na obosi nkeya, on his day.

*Reflexive*.—The reflexive pronoun is found with qinwe (body), e.g., onwem, myself; a somewhat analogous sense is given by the use of niwa, e.g., nginiwa, you yourself; but it

appears to be seldom used except with the first and second persons singular (*cf.* also *nūnwa*).

*Demonstrative*.—The demonstrative pronouns are *onye* (persons), (*plural*) *ndi*; *nke* (*afu* or *nu*), (animals and things), (*plural*) *ndiafu*, *ndinu*. Both include the relative, *e.g.*, *qbu nke ifulu*, it is the one (which) you saw. *Nūnwa*, *afu*, *ṅka*, and similar words are sometimes added to *onye*, *ndi* and *nke*, to distinguish "this" from "that."

*Interrogative*.—The interrogative pronouns are *onye*, *ndi*, *kini* (*ogini*), and *kedu*; *onye gabia ečenine*, who will come to-morrow?

*Relative*.—The word *nke* is the relative pronoun proper; *onye*, *ndi*, may precede it or take its place; *ka* (that) and *ebe* (where) are also used; *afulum nnono nke ibulu* I saw the bird you killed; *ndi* is, exceptionally, used with reference to animals as well as persons.

When the relative is understood the first personal pronoun precedes the verb; *gosim ife mnyelui*, show me the thing I gave you.

*Indefinite*.—*Obuna* is used with *ndi*, *ofu* *onye* (any), *kwa* (each), or with *mwadu* is the meaning of one (French *on*). *Onye . . . ibie* are used for one . . . another.

*Etu*, such, may be used with *fu*, to see; *oči etufu akụ* he spends such property as he sees.

*Reciprocal*.—The reciprocal pronoun is *ibie*, each other.

#### VERB.

All verbs begin with a consonant or semi-vowel; a formative vowel, however, *a* or *e*, is used with all forms except the imperative and the infinitive: *a* is commonly used with verbs of which the root vowel is *a*, *q*; *e* with *q*, *e*, *i*, *o*; verbs in *i* and *u* follow no fixed rule.

A certain number of verbs are used only in the third person singular, *e.g.*, *otelaka*, it is far; the passive form is also unipersonal, being in reality a third person of the active without a personal pronoun or with a modified pronoun.

*Moods and tenses.*—The indicative, subjunctive, imperative and infinite moods are found.

The tenses are—

- (a) aorist or present indefinite.
- (b) present continuous.
- (c) present habitual.
- (d) perfect.
- (e) future.

A pluperfect is also found but, not, apparently, in the case of all verbs.

The first person of all tenses of the indicative differs from the remaining persons in being formed, with rare exceptions, by the postposition of the personal pronoun; *e.g.*, abiam, I am coming; agam abia, I shall come: in hypothetical sentences it may precede; ngwai, if I tell you.

- (a) The aorist is the simple form of the verb, preceded by the formative vowel in the first person singular, *e.g.*, ejem, I go.
- (b), (c) To form the present and continuous habitual which do not appear to be clearly distinguished in the affirmative form, na is used with the formative vowel and personal pronoun and treated precisely as the principal verb in the aorist; it is followed by the simple verb preceded by its formative vowel; *e.g.*, anam abia, I am coming; anam ala mwainya, I drink palm wine.
- (d) The perfect is formed by adding lu, li, gu, go to the stem and proceeding as with the aorist; *e.g.*, asilim, I have said; abiagom, I have come; but the form lu or li often takes on the meaning of the present tense, *e.g.*, afulum, I see; in some cases it is an essential portion of the verb in the present, *e.g.*, amalum, I know (amam, means, I do not know; but cf. ekwərama, it does not let (us) know).

The future is formed with ga (go), used in the same way as na; agam eje, I shall go.

When a pluperfect is formed, the particle si is inserted before the gu or go of the perfect, *e.g.*, abiasigom, I had gone; or go lu is added.

*Imperative*.—The second person singular is the simple form of the verb, *e.g.*, bia, come; to form the plural unu (you) is added. A perfect form is sometimes found; jili ęfifie jide ewu oji, take daylight to catch the black goat.

*Subjunctive*.—The subjunctive is formed by placing ka (that) before the simple form of the verb, preceded by the personal pronoun.

*Infinitive*.—The simple form of the verb with i prefixed is the ordinary form of the infinitive mood; but forms preceded by the vowels a or e seem to be used in some cases, *e.g.*, oičà bia ala mili, the cob comes to drink; otalu n̄isi abqgi, he is patient (in waiting) to shave you; qderomma ezu afia, he is no good for trading in the market; aiyaram ękwęle na mu ku n̄wa, I cannot agree to carry a child.

*Unipersonal verbs*.—A certain number of verbs are used only in the third person, in certain senses, or invariably; they may have a pronoun or noun object:—

- (a) Qso, it pleases; qsorq, it does not please; q̄iwe, there is; q̄iwerq, there is not—are examples; in some cases there are alternative forms; thus, we may say egu atum, fear holds me, or atoam egu, I fear. Some of these verbs have come to be treated as adverbs, as emęsia, when it was finished, *i.e.*, afterwards.

With verbs in the third person, the formative vowel is often employed, as oku aderoya, there is no palaver; oji akwulu, the kola tree stands still.

- (b) The passive signification is given by the use of the third person plural active, without a personal pronoun, its place being taken by the formative vowel —onye ezili ezi, he whom they send as messenger, *i.e.*, he who is sent as messenger; afonqrq nka, that was never seen. It is possible to take another view and regard a, e, as modified personal pronouns;

the passive is, in this case, formed as in Yoruba, but the form e, for the third personal pronoun plural, is not used elsewhere; hence the other view is more probable; a, seems, however, to be equivalent to fa, in adunnu (adi nnu), they are four hundred, and in asi, they say.

*Suffixes.*—There are a number of suffixes which modify the meaning of the simple verb. Some of them are still used as independent verbs; no doubt all were verbs originally.

As examples may be given:—

aladebelu, I finished drinking.

jedide ije, keep going on.

alakqm, I am going to drink.

#### LIST OF SUFFIXES.

-be ...	... nearly.	-ka ...	... sign of interrogative past.
-ci ...	... to (shut).	-ka ...	... better than.
-ciya...	... back.	-kata	... go on (of things past).
-dèbe	... keep.	-ke ...	... much, many.
-dèbè	... finish.	-kq ...	... going to.
-dèbè	... come near.	-ko ...	... sign of interrogative.
-dide...	... against.	-kò ...	... together.
-díde...	... continue.	-ko ...	... must.
-du ...	... sign of interrogative.	-koloa	... all.
-du, -do	... quickly.	-kpq	... well, thoroughly.
-felo ...	... across.	-ku ...	... to meet.
-fq ...	... leave over.	-kwa, -kwasi	repetition.
-fu ...	... wrong.	-kwasi	... down upon.
-ga ...	... big.	-kwolu	... back.
-yali, -ali	... about, round.	-lele	... must.
-gare	... back.	-leta	... each other.
-gide, -de	... still, motionless.	-lili...	... continuation.
-go, ...	... up.		
-godu	... before.		

-nago	... on the way.	-ruka	... a little.
-nari	... better, more than.	-sa, sia (ča), } -sie }	finish.
-nari	... down.	-ta ...	... come.
-nata, -nuta	never.	-to ba	... be wont to.
-ni, -nita	... up.	-tu ...	... down.
-no ...	... just, only.	-tue	... down.
-nu ...	... ever.	-wa	... loud, plainly.
-nwo	... again.	-waga	... direct, at once.
-nye	... into.	-wainye	... more.
-nye	... finish.	-wusa	... down upon.
-ra ...	... down.	-za ...	... all.

*Reduplicative verbs.*—The majority of verbs are complete in themselves and require no noun to make the meaning clear, but a certain number are followed by a substantive derived from the root of the verb: some again of these may substitute words of kindred meaning for the corresponding substantive; thus, alam ala, means I drink; but we can also say alam mili, I drink water; on the other hand, amoam amu is the only form of the verb to laugh.

*Negative.*—The ordinary form of the negative, rq or ra (A) is used with the aorist, perfect and pluperfect; the present continuous or habitual forms the negative with da, e.g., adam ala mwainya, I do not drink palm wine; the future negative takes ma instead of ga, e.g., mmaenye, I shall not give (the personal pronoun of the first person preceding).

To form the negative imperative, the formative vowel is prefixed to the root and na added, e.g., abiana, do not come.

The negative may also be expressed by azi, amazim, I do not know; or ge; eiwege mbanaka, if he has no more.

To be carefully distinguished from the formative vowels of the verbs are the negative prefixes á, é; očom aguňkwq na nke qbwé ádei, shouting "kite" and shouting "hawk" are not the same; isiaka áde n'aka, if there is no thumb; this form is used also with the imperative, ádélé, don't sell.

Change of tone may in other cases also indicate the negative,

ńwewu si ka nniye bòru, n'yaþòrù, the kid says his mother is a slave but he is not.

The negative is frequently doubled (*a*) by using tones as well as a negative particle; (*b*) by using the negative form of the verb and the negative particle adalačazi olume, they do not suck limes; amafuziya, it will not be seen.

*The verb to be*.—Two words are used in Ibo to express the word "be"—bu and di. Bu is used before substantives, pronouns and adjectives preceded by nke ibu mwadu, you are a man; obu ngi, it is you. Di is used before adjectives standing alone, in the sense of to exist, and occasionally before prepositions.

Bulu is used in the sense of become, qbulu qgali, he has got strong; aroi dikwø mma, is your body well? (are you well?); oku adəroya, there is no palaver; ite di n'Eke, there are pots in the market. Bu may be used before ezie (true) and sq (only). Na is often used with di, *e.g.*, ani ńwoke nadərq, no man's land.

*Questions*.—The interrogative form of the sentence may be denoted by the tones, or kwo may be affixed to the verb to ask a question.

*Euphony*.—Some verbs, especially those in u or i, add a or e to the first person singular of the present as a rule; thus, afoam alo, I see a forbidden thing; the form afqm (*cf.* afulum) is also used. As a rule, the vowel so added is identical with the formative vowel—Lu, li, gu and go, in the perfect are used according to the root vowel.

Vowels followed by ya or ye are frequently modified; ńweya, her son; nniye, his mother; akiya, his hand. Closed vowels may be changed to open by adding a consonant, *e.g.*, nne, mother; nnem, my mother; a or o before ny tend to become ai, oi.

*Elision*.—As a rule, when two vowels come together both are heard and no diphthong is formed, *e.g.*, na akoko, in the side; where, however, the two vowels are the same or similar (*i.e.*, both open or both closed), only one long vowel may be heard, *e.g.*, jogitu (jø qgo Itu), going to the battle of Itu.

A certain number of vowels are elided, *e.g.*, the a of ga (future) is dropped to a formative e, *e.g.*, qgeje, he will go; ka, that; na, in; drop the a, *e.g.*, nime, inside; the e of nke is sometimes elided, *e.g.*, nk' unu (*cf.* nkei). Other examples are Čuku, from Či uku.

*Tones.*—Three tones are readily distinguished in Ibo, the high, middle, and low. In certain cases combination of tones are heard, but whether this is due to an elided vowel is uncertain, mmē, blood, appears to have a middle and low tone.

The middle tone is occasionally split into two or possibly more components; thus åkwā, egg, is low middle and high middle; åkwā, bed, low middle, and low. Compounds of high and low, or low and high, appear to be rare; mbwè mibè bialu, when the tortoise came, may be contracted mbwémbe bialu.

The pitch does not appear to be invariable; tests applied by my friend, Father Strub, showed that whereas an Awka boy's high tone was g, an Abo boy pronounced this same word a tone and a half lower, though the tone was high in both cases.

The following table shows the relation of tone and pitch:—

		Awka.	Abo.
åkwá ...	...	cry	g—g
åkwā ...	...	egg	e—f
åkwā ...	...	bed	e—c
åkwà (?åkwa)	...	cloth	g—c
isi	...	head	g—g
isi	...	smell	g—c
isi	...	six	e—f
isi	...	blind man	e—½e
isi	...	you say	f—g
isi	...	you follow	g—c(e)

*Tone and meaning.*—In a certain number of homonymous words the high tone denotes small or worthless, the low tone big or good ; this is in accordance with the indication of the negative by the high tone (p. 193) ; thus xúni xúni means worthless; xùni xùni, very good; íne líne, íne líne, have the same meanings.

*Tone and melody.*—I paid some attention to the relation of tone and melody. It seems probable that in recitative the rise and fall of the tone is heard, though the intervals are reduced.

The high tone is ordinarily seven semi-tones above the low tone, and three or two above the middle tone. The following example shows how recitative affects these intervals :—

O, O njaiya, ákúmvò lí bénédé, njeya

It will be seen that some of the intervals disappear entirely and that the total range from high to low is only three semi-tones.

*Dynamic accent.*—This accent plays a considerable part in distinguishing words of like tones. The stem may fall either on the syllable that has the higher, or on that which has the lower tone. Where it appears in a word of two similar tones the tendency is for the accented syllable to be a semi-tone, or a tone higher or lower than the unaccented ; hence the origin of the divided middle tone ; *e.g.*, ísí, head ; ísí, six ; ísí blind man.

The following is a list of some of the more important Ibo words in which stress or tone distinguishes different meanings.

abó	... basket.	ákwa	... cry.
abò	... armpit.	ákwa'	... egg.
ábò	... a song.	ákwa	... bed, bridge.
abó	... matter, pus.	ákwa	... cloth.
abò	... fork of road.	ákwu	... palm nut, before husking.
àbó	... grove, forest.	a kwó	... farm, deserted.
éfà	... name.	a kwu	... palm leaf, looped.
àfà	... charm.	àkwú	... nest.
áfó	... fish.	àkwú	... white ant.
afó	... belly.	ámumá	prophet.
afó	... day.	ámumá	lightning.
ágà	... needle.	aró	... body.
agà	... net.	aró	... fat.
ëgà	... sterile woman.	áró	... year.
ágo	... farm.	así	... hatred.
ágò	... leopard.	ásì	... lie.
ágò	... reincarnation.	átkò	... instructions.
agò	... hunger.	atò	... bush cow.
Agu	... Agu.	atò	... chewing stick ; Achilles tendon.
ája	... sand, earth.	átò	... fish species.
àjá	... sacrifice.	ëzù	... fish.
àjá'	... fish species.	ázù	... post of house.
áju	... head pad.	ázú	... many.
éju	... crown (of plantain).	ázù, ãzo	back.
ákà	... bead.	ázuzu	... catarrh.
aká	... side, bank.	azuzú	... fan.
aká'	... hand, tendrils.		
akä	... date.	ébwé	... gun.
akä	... insect, lives in wood.	ébwé	... hawk.
ákáinya	work, toil, strong man.	efí	... cow.
ëkàinyà	palm leaf mat.	éfí	... fish, kind of,
akù	... palm kernel.	égu	... drum.
ákù	... riches.	égu	... dance.
ákú	... shutter, window.	egu	... goat.
ákú	... palm leaf on wall.	egù	... fear.
		ègú	... game.

éke	... gizzard.	m̄bá'	... no, town, tree.
éké'	... day.	m̄bá'	... lung.
éké	... python.	m̄bá'	... boasting, quarrel, wrestling.
ényi	... elephant.	m̄bá	... head of corn.
enyi	... friend.	m̄bubu	bush cat.
éṣe	... quarrel.	m̄búbu	marks.
éṣe	... sacrifice.		
ézé	... king.		
ézé	... tooth.	ńkàtà	... conversation.
ézí	... pig.	ńkáta	... basket.
ézí	... road.	ńgá	... prison.
ézí	... slave.	ńgá	... place.
ézi	... message.	ńku	... wing.
ézí	... eaves, under (out- side).	ńku	... wood.
ézí	... menstrual blood.	ńkwó'	... day.
ézi	... outside.	ńkwó'	... kite.
íbù	... stoutness.	ńkwó'	... three things piled on one.
íbù	... load.	ńti	... ear.
ífè	... thing.	ńti	... cheek.
ífè	... light.	n̄tó'	... ashes.
ígu	... palm leaves, raphia leaves.	ntò	... breaking promise.
igwu	... louse.	ntó	... deceit.
ígwé	... iron.	n̄tòtò	... tally.
ígwe'	... heaven, sky.	ńtútù	... hair.
ígwé	... multitude.	ńtútù	... needle.
íkbe'	... judgment.	óba	... king.
ikbè	... abuse, slander.	óba	... yam store.
íke'	... force, strong.	óbà	... gain, profit.
íkè'	... buttocks.	obá'	... increase.
íru	... slaves.	obá	... bush crocodile.
íru	... face.	obá	... calabash.
isi	... blind man.	obà	... menstruation.
ísí	... head.	óbla	... stranger.
ísí	... smell.	obia	... mourning.
ísi	... six.	óbla	... doctor.
		óciá	... white.

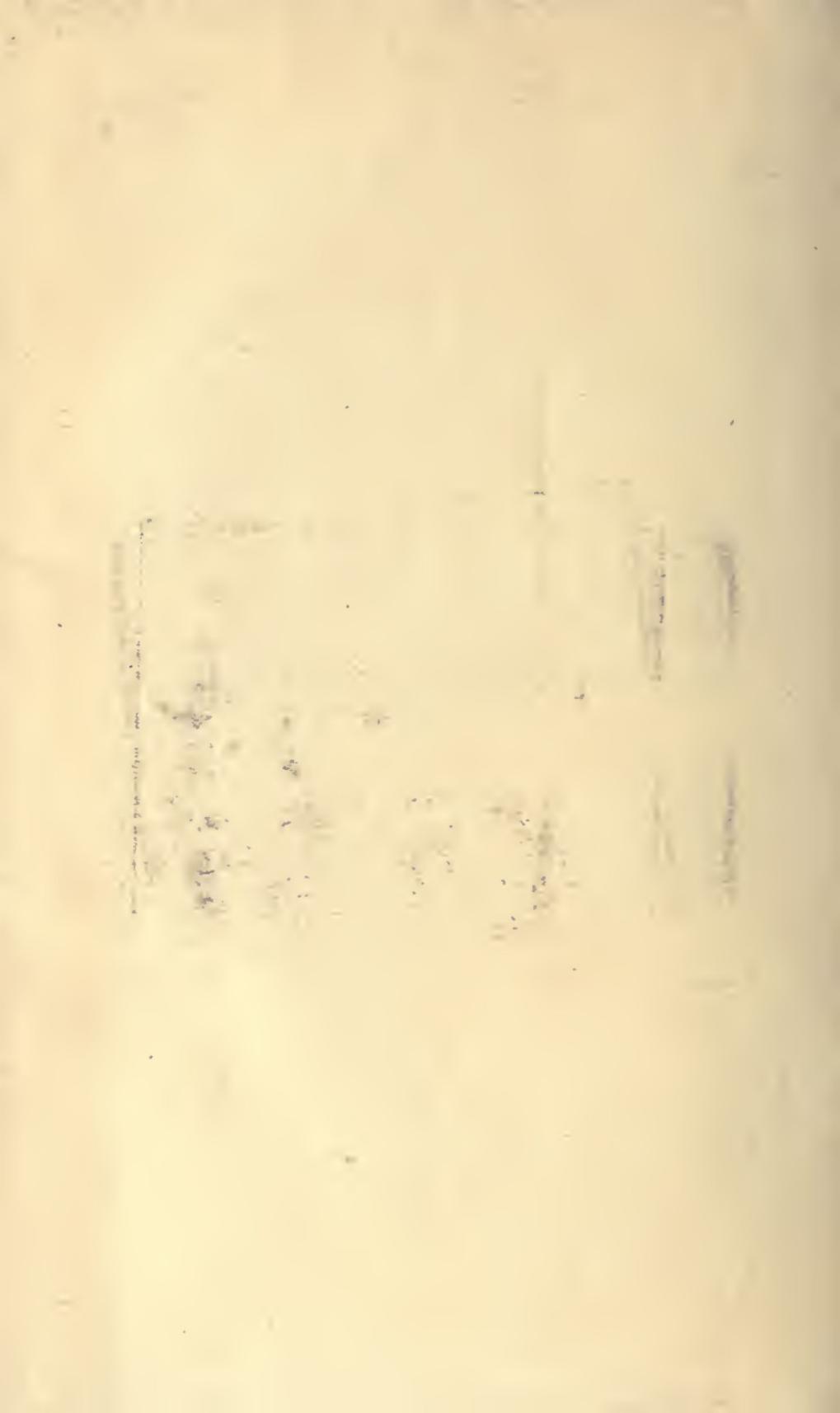
oičà	... cob.	omu	... queen.
qfé	... soup.	qmu	... gun flint.
ofe	... tomato.	qmú	... young palm leaves.
ðfè	... crossing; the other side.	ðnunu	... pit.
qfò	... new.	ðnunu	... gall.
qgó	... hoe.	qinyá	... sore.
qgo	... war.	qinyà	... trap.
ógu	... thorn, splinter, fish spine.	óru	... slave.
qgù	... medicine.	oru	... twenty.
qgu	... twenty.	osísí	... tree, cooking.
ogù	... knot.	ðsísí	... measure.
óka	... corn.	qṣò	... clicking tongue, sucking teeth.
óka'	... Awka.	ðsó'	... bat (big).
ókà	... denial.	ðsó'	... sweetness.
ókà	... bad (taste).	ðsó'	... edge of bush.
ókà	... conversation.	qṣó'	... running.
ókà	... rest day.	ðsó'	... lost child.
qkà	... wise, clever, man.	qṣò	... decayed wood for soup.
ókè	... boundary.	qkó	... many.
ókè	... male.	otó	... morning.
ókè	... portion.	ðtó	... flower.
óke'	... rat.	otu	... waterside.
óko'	... fire.	ðtù	... society, company.
ókò	... hot.	ðtùtù	... hammer, fish trap.
ókò	... riches, possessions.	ótùtù	... hiccough.
ókò	... messenger.	otútù	... blister.
okó	... near.	ðtútú	... accusation, salutation.
okò	... pot.	ðtútú	... search.
óku	... word.	ðtútu	... growing.
ókù	... riches, possessions	ðzó	... blacksmith.
qkù	... pipe.	qzó'	... title.
ókwá	... vessel.	ðzò	... noise (in town), crowd.
ókwa	... state, rank.	qzó'	... another.
ókwa	... bread fruit.	ðzó'	... early morning call, walk.
ókwà	... hint, warning.		
ókwà'	... bush fowl.		

úbè	... spear.	dà	... fall.
úbè	... blow.	dé	... write.
ùbè	... stature.	gà	... go.
ùbè'	... kind of fruit.	gú	... dig.
ùdè	... groan, sigh.	gù	... sing.
udè	... fame.	gwà	... say.
udè'	... ointment.	jè	... go.
ùdè	... resemblance.	ká	... surpass.
úgbo	... farm.	ké	... create, divide.
úgbò	... cave.	kè	... bind.
úkù	... waist.	kó	... tell, strike.
ùkwụ	... foot.	kpò	... call.
oṣá'	... bow, blame.	ku	... speak.
uta	... deceit.	kwá	... mend.
úzù	... breath, steam, dust.	kwa	... split.
uzø, ózø	road, door.	là	... drink.
		má	... know.
		mè	... do.
bá	... shoot at.	nó	... live.
bà	... enter.	ìwé	... have.
bé	... flee.	nyè	... give.
bià	... come.	rá	... taste.
[bó]	... of old.]	rà	... choose.
bò	... rebuke.	tá	... abate.
bwà	... run.	tó	... praise.
bwè	... kill.	zá	... sweep.

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